

THE PROCEEDINGS OF THE
SECOND ASSEMBLY
OF
THE LUTHERAN
WORLD FEDERATION

HANNOVER, GERMANY
JULY 25 — AUGUST 3, 1952

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THE LUTHERAN WORLD FEDERATION

Editor: Dr. Carl E. Lund-Quist
Executive Secretary, The Lutheran World Federation
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INTRODUCTION

I.

The mercy of our Father in heaven is high above our understanding and our worthiness: He gives us His Word and He sends men to expound it to us with authority; He calls and gathers His people and opens our ears so that we may give heed to the message of His Word; He removes the blindness of our hearts and illumines our minds. In never ceasing grace He gave His only Son for our salvation and keeps on giving Him to us in order to save us and to bless us.

The mercy and loving kindness of our heavenly Father was abundantly active during the memorable days of the Hannover Convention of The Lutheran World Federation. God's people had come from every corner of the world to thank and praise Him; to hear His Word, the Word of Life; to heed and to accept its message. And in obedient response to His call and in the strength of His Word they returned to their homes, firmly resolved to live for Him and to work in His kingdom.

Songs of praise ascended to the throne of God as the Assembly was opened with a solemn communion celebration; and in the climax of the closing hour many tens of thousands, filling the vast stadium, raised their voices in a final wondrous outburst of praise.

No hymn was sung more often than *Te Deum Laudamus*, in English, Swedish, and German. In the opening service it was sung in the historic *Marktkirche*—severely damaged during the war and restored just in time for the Assembly—by the 1200 delegates, alternates, and official visitors and many members of Hannover's congregations; it was echoed the same evening by the 1500 or more young people who had flocked to the city from all parts of the world and were holding their own outdoor communion service nearby in a steady drizzling rain. Every day the *Te Deum* was sung in the large *Niedersachsen-Halle* which for the time being had been transformed into a place of worship where matins and vespers were held in praise of God. *Laudamus* was the name of the special Assembly Hymnal containing 70 hymns in many languages. In more ways than one, Professor Peter Brunner's heart-warming lecture on "Our Church Service" occupied the central position among the significant papers read before the Assembly. "The Praise of God in All the World" was the subject of the mass meeting arranged by the Women's Section, when the women, thousands upon thousands of them, really did come, to sing and to listen: the tent, seating 8000, and the large hall, seating 3500, and the *Glass-Halle*, also seating several

thousand persons, were all crowded to capacity, and still they kept coming; many thousands were outside, that balmy summer night, seated at tables or sitting on the lawn in the spacious and attractive park, and listened to the loud speakers that brought them the "praise of God from all the world."

In the final analysis, all that happened during those ten days at Hannover should be understood and evaluated as praise and adoration of God by the Church of His Son Jesus Christ.

II.

To set forth the praise of God's mighty deeds in such a way that we may express in intelligible terms what is meant and what is not meant, was the purpose of Bishop Nygren's theological lecture and all the work of Section I.

How the praise of God may be carried into all the world and how all the nations may be brought to join us in our songs, was set forth in the lectures of Professors Wingren and Ståhlin and occupied the attention of Section II.

In a way, this was also the burden of Bishop Berggrav's message: he showed how Christian citizens and Christian congregations and churches properly show forth the praises of God in state and society.

Similarly, Section III treated of *diakonia*, of serving love, as the service rendered by Christians who seek to help the sick and the homeless, the displaced and the dispossessed, the forsaken and the forgotten, and who wish to bring them to the point where both—those who serve as well as those who are served—together sing the praise of God.

Whenever God is praised in truth, the spirit of loving service will stir the members of the congregation to bring forth the fruits of Christian stewardship and evangelism—where each one uses the gifts that God has given him, for the good of the congregation and the spreading of the kingdom. Section IV was devoted to this phase of the praise of God.

As life from above revives our congregations, they will give due attention to the two large fields of "Service to Refugees" and "Lutheran World Service." Two of the chief lectures dealt with these worldwide activities where so much depends on quick, well-directed, united and generous assistance to be rendered by those who themselves have experienced the marvellous mercy of God.

Also the Sections of Students and Youth (V) and Women (VI) sought to answer the question how we may live a life of praise today, in our homes, in our occupations, in our churches, and in our nations. This was also the dominant note at the evangelistic public meetings of the women and of the young people; and even though the clouds were lowering and streaks of lightning flashed across the sky the night when 25,000 young people assembled for their major rally, our young folks were not daunted or perturbed but kept right on praising the Lord.

This ever present indomitable desire to thank and praise the Lord is the only way to explain the uniqueness of the events that occurred at Hannover, and to account for the abiding conviction that all participants carried home with them: something extraordinary had taken place, by the mercy of God.

III.

The purpose of the Assembly, as stated in the theme, was to testify to the action of the Living Word in a Responsible Church. The central message of the Gospel—forgiveness of sins, for Christ's sake—formed the basis of all our deliberations. But at no time, neither in the sermons preached during the convention nor in the lectures or discussions—was there any attempt made to pass approving judgment on our own ecclesiastical organization, let alone to glory in it or to boast. It may be mentioned here perhaps that many of the non-Lutheran visitors at Hannover saw fit to remark about this feature as something particularly refreshing. The Assembly was no more and no less than the Church of Jesus Christ in the act of seeking to understand its mission on earth, of praying for guidance, of attempting to comprehend what the Word of God teaches, and of determining the best possible ways of united action. That there was a close relation between all the lectures and the emphases of the Reformation, the ancient ecumenical confessions, and our own Symbolical Books, was evident to any careful observer.

Nevertheless, it may not be out of order to enter a little more closely upon a question that has been raised frequently since the convention, both in our circles and in others. The question is this: Should not the Federation have declared quite precisely what are the official, basic teachings of our church? In view of the statement of the Augsburg Confession that for the oneness of the church it is sufficient to agree in doctrine and the administration of the sacraments, was it not fair to expect the Assembly to formulate a statement as to what we understand by "doctrine" and "administration of the sacrament?" More yet, was it not really indispensable to issue such a clear and unambiguous statement, for the sake of helping those churches which are closely related to ours? In fact, is it possible for The Lutheran World Federation to carry out its mission today without clarifying the significance which is to be attached to its specific Confessions?

Undoubtedly, the manner in which these and similar questions are answered will determine whether or not we may be able to walk together in the future. The report of Section I mentions the most important ones among these problems, clearly and succinctly. It is expected that the newly created Department of Theology will undertake to study them in preparation for the next convention of the Federation. It should be viewed as a positive result of the work of Section I—composed though it was of theologians from all parts of the world—that it succeeded in crystallizing these specific problems and called the Federation's attention to the urgent need of studying and clarifying them. Any attempt to accomplish more than this at Hannover would not only have been doomed to failure, but probably would have done considerable harm because it would have looked like regimentation; and it would quite likely have quenched the spirit of oneness among our churches which at Hannover expressed itself so forcefully in the proclamation of the Word, in all the many songs of praise, and in the forward-looking deliberations and discussions in the Assembly and the various Sections. Besides, The Lutheran World Federation would have arrogated to itself a function which it has neither the right nor the desire to exercise. The Lutheran World Federation did not attempt to direct the thinking of the Assembly to the point of adopting predetermined results. Decidedly not! The very opposite road was chosen, namely the road of sharing the joys but

also the griefs of our fellowship as we travel together and help each other in bearing our burdens and solving our problems. Probably, in the long run, more will have been accomplished in this way than if the leadership of the Federation had pressed for a larger measure of unanimity.

The Lutheran World Federation regards it as one of its functions "to cultivate unity of faith and confession among the Lutheran churches of the world." This is the reason why these and related problems must be studied. In connection with this task, the Federation will have to work out the proper relation, in theory and practice, to the World Council of Churches and to the non-Lutheran denominations. Our Federation *must* attack these problems if Christendom today still has the courage to state publicly what it believes and what it does not believe.

IV.

While the representatives of the Lutheran churches in Section I could achieve no more than agreement on the problems that need to be studied carefully by all of us jointly, the work in the other Sections produced many far more tangible results.

In the work of Foreign Missions there had existed for quite some time not only close contact and constant exchange of experiences, but also much cooperation and common, united action. The Assembly's action of creating a Department of World Missions, in a way, merely gave official (and, of course, extremely valuable) recognition to something which had existed *de facto* for a long time. One reason why the meetings of Section II were so purposeful and fruitful was that many of the members of this Section were mission executives or mission workers or delegates from the "Younger churches," and that many of them had been in close touch with each other for years. No other Section was so well equipped in this respect as Section II. The one thing that was found missing, precisely by these men acquainted with mission work, is the clarification of the basic theological issues.

Similarly it may be said that the new Department of World Service called into being at Hannover by the action of the Assembly, merely unites in one office those services which had been going on under different names as separate organizations, namely, Service to Refugees and Inter-Church Aid. A large amount of experience has been accumulated by those branches of the church which have had a part in these activities as the lectures by Drs. Empie and Herman demonstrated. The new Department of World Service will make these experiences available to all member churches, and it is hoped that all of them will share, in one way or another, in the work and in the blessings that come to those engaged in the service of love.

The work of Section III will unquestionably lead to the establishment of beneficial contacts and to reciprocal assistance among the hitherto rather isolated Inner Missions of the various member churches.

Another set of important impulses was released in Section IV. The constantly increasing numbers of visitors showed great interest in discovering the real meaning and function of stewardship. No doubt, many church leaders and pastors and laymen will seek to help members of their churches to understand the practical implications of "trusteeship" and to apply the principles of stewardship in their private lives and in their church activities.

Stewardship, they were told, is no new invention but merely the universal priesthood of believers in action, or the spirit of *diakonia* allowed to express itself in actual practice; stewardship makes it possible for the church to carry out such vast tasks as have been given to the Departments of World Missions and World Service.

The meetings of Section V (Youth) were very lively and stimulating. In addition, the youth assembly carried through a program of its own, in group sessions and large public evening meetings.

The meticulously carefully planned sessions held by Section VI (Women) were attended by so many visitors that space was always at a premium.

At all Section meetings and Assembly sessions the number of guests was surprisingly large.

It may be confidently expected that Hannover will lend a strong impetus to the desire for closer cooperation among all the member churches of the Federation in many fields of church work. This growing cooperation underscores once more the necessity for the Department of Theology to face the problem of the real and true unity of the churches which already are one in confession, in work, and in the praise of God.

V.

The chief strength of the Assembly—due to the mercy of God—lay in the worship services, the morning and evening prayers, the intercessory services, and other prayer services conducted in various churches and outdoors, the confessional service and the numerous evangelistic evening programs, and in the special events offered by the "Lutheran Week." Thousands of church people from all parts of Germany and beyond attended the meetings. Lack of space allowed only about 2000 guests to attend the Assembly sessions and the Section meetings; but the evening meetings attracted many thousands of people from the city of Hannover and its environs, and on the last four days uncounted thousands of interested church members flocked to Hannover from near and far. And during the morning hours, while delegates and alternates conducted the business of the Federation, about 8000 persons regularly studied the Bible in the large tent nearby!

A veritable host of events—not necessarily connected with the Assembly's main theme—encircled the sessions, each of them in its own way seeking to arouse and inspire men to sing the praise of God. In several churches sacred concerts were given by choirs and orchestras of high reputation; often it was impossible—for instance, when the choir of St. Thomas' Church of Leipzig sang—to admit more than a small fraction of those who desired to hear these concerts. A number of significant religious films were shown, as part of an "International Religious Film Week." There were Christian poets who read from their own books or spoke to interested groups. An exhibition of church art displayed fine examples of recent productions in the field of church building, church decorating, and church furnishings. Another exhibition portrayed Luther's life and work, and still another exposition presented recent Lutheran literature. All these cultural presentations and exhibitions, in their way, served the effective proclamation of the living Word.

* The Word of God, and the response to it: the praise of God—these were the characteristic marks of the Hannover Convention; these two were its strength.

*

The volume here presented contains the documents presented to the Assembly, including the "Reports" given by the Sections. The lectures or introductory addresses given in the several Section meetings, however, are not included.

It is our hope that this volume may help the churches and the members belonging to The Lutheran World Federation to see clearly where their walking together has brought them, what has been achieved so far, and what further tasks await them. Perhaps this volume will also contribute something worthwhile toward a wholesome discussion between Lutherans and other Christians, particularly those who confessionally are closely related to us.

Pastor Dr. Liemar Hennig





The Marktkirche in Hannover
(P. 1)

The American delegation in the procession to the Marktkirche where the opening service was celebrated. From left to right: Drs Franklin Clark Fry, Henry F Schuh, and P. O Bersell

The Indian delegation





The Norwegian delegation, led by Bishop
Olav Berggrav and
Bishop Johannes Smemo

The opening service in
the Marktkirche
(P. 4)

Oberkirchenrat O. Bezzel
Bishop Hans Meiser
and Oberkirchenrat
H. Riedel, members of
the German delegation





MINUTES AND RESOLUTIONS OF PLENARY MEETINGS

MINUTES

1st Plenary Meeting

Saturday, July 26, 1952

Presiding: Bishop Anders Nygren.

1. The President of The Lutheran World Federation, Bishop Anders Nygren, opened the Assembly with prayer. He addressed a few words of welcome to the delegates and visitors, and expressed regret that the five thousand visitors expected from the East Zone of Germany had not been able to come because no visas were issued to them. President Nygren made affectionate reference to the late Dr. Ralph Long, Executive Director of the National Lutheran Council, USA, and to the late Dr. S. C. Michelfelder, Executive Secretary of The Lutheran World Federation.

2. President Nygren declared the first plenary meeting of the Second LWF Assembly officially opened.

3. The President proceeded to introduce business items as follows:

A. Preliminary Report on Credentials.

Dr. A. R. Wentz, as chairman of the Preliminary Credentials Committee appointed by the Executive Committee, reported on the number of elected or appointed representatives.

B. List of newly accepted Member Churches.

The Executive Secretary, Dr. Carl E. Lund-Quist, read the names of the churches that have joined the Lutheran World Federation since its first Assembly, Lund, Sweden, 1947.

C. Roll of Member Churches and their Representatives.

Dr. Lund-Quist then proceeded to read the roll of all LWF Member Churches and asked their delegations to rise as the names of the several churches were read.

D. Adoption of Agenda.

Dr. Wentz moved that the Agenda of the Assembly as proposed by the Executive Committee of the Federation, subject to such revisions as may be made from time to time by the Assembly, be adopted.

VOTED: To adopt the Agenda of the Assembly as proposed by the Executive Committee.

E. Election of Committees.

Dr. Lund-Quist submitted to the Assembly proposals on the election of Assembly Committees as prepared by the Executive Committee.

VOTED: To adopt the number and designation of Assembly Committees as proposed.

It was further

VOTED: To elect the nominees for Assembly Committees as proposed by the Executive Committee, with the exception of one person: Dr. Wolfgang Metzger, Germany, who was for the time being to be replaced by Schuldekan Christian Stöckle.

4. President's Keynote Address.

President Nygren made a presentation on the theme of the Assembly: "The Living Word in a Responsible Church."

5. The chairman declared the meeting adjourned.

2nd Plenary Meeting

Monday, July 28, 1952

Presiding: Bishop Hans Meiser.

1. A memorial service was held in honor of the Lutheran World Federation's late Executive Secretary, Dr. S. C. Michelfelder. After the singing of the hymn, "My Soul, Now Bless Thy Maker," (Laudamus 33) by the Assembly, the President of the Assembly, Bishop Anders Nygren, held a memorial address, using as his text Hebrews 13:7, 8.

2. Bishop Hans Meiser gave a brief biographical sketch of Professor Gustaf Wingren, Sweden, the first speaker on today's program. Prof. Wingren presented a lecture on the subject, "Lutheran Theology and World Missions."

3. Bishop Meiser then presented brief comments on the life and work of Professor Gustav Wilhelm Staehlin, Erlangen, who made a presentation on the subject, "Lutheran Ethics and Lutheran Missionary Practice."

4. The chairman introduced Dr. A. R. Wentz for the presentation of business items:

A. Adoption of Minutes.

VOTED: To adopt the minutes of the first plenary meeting, Saturday July 26, 1952, as distributed to the delegates.

B. Rules Governing Discussion and Introduction of Resolutions.

A sub-committee of the Executive Committee submitted the three following rules which were adopted:

- 1) That a person who wishes to speak or make a motion shall first send his name to the chairman giving identification and stating the purpose of his request for the floor using the cards provided for this purpose and available on each table.

- 2) That in the discussion of reports, motions and resolutions each speaker shall be limited to five minutes and that no person shall speak a second time until all who wish to speak a first time have been heard. Exceptions to this rule are in the discretion of the chairman and of the Assembly.
 - 3) That all special resolutions or motions that are to be presented from the floor not directly related to the report under discussion shall be presented in advance to the Committee on Business for proper inclusion in the Agenda of the Assembly.
- C. The Rev. Børge Andersen presented a report of the Credentials Committee. It was received as information. Pastor Andersen reported that the complete report would be placed in the hands of the delegates at a later meeting.

D. Report of the Executive Committee.

1) Five-Year Report (1947-52).

Dr. Lund-Quist commented on the more important items contained in the five-year report of the Executive Committee to the Assembly.

2) Amendments to the Constitution.

Notice was given of two amendments to the Constitution of The Lutheran World Federation ("Executive Committee" Paragraphs 1 and 2 of Article VIII).

The purposes of the two amendments are:

Article VIII, Paragraph 1, — to increase the size of the Executive Committee from 16 to 20 members in order that more laymen may have an opportunity to serve on that committee.

Article VIII, Paragraph 2, — to elect three Vice-Presidents from among the members of the Executive Committee instead of only two as the constitution now provides.

Dr. Wentz stated that, in accordance with the constitution of the LWF, Article XIII, action on the above amendments will be taken at the next Plenary Meeting.

It was moved by Dr. P. O. Bersell, seconded and adopted that the wording of the amendment to Article VIII, Paragraph 2 be changed to read as follows:

"The Executive Committee shall meet at least once annually. It shall choose from its own membership three Vice-Presidents as officers of the Federation. It shall also elect the Treasurer of the Federation..."

Dr. Bersell stated that the purpose of this amendment is to make possible, but not mandatory, the election of a Treasurer who is not a member of the Executive Committee.

5. The chairman, Bishop Meiser, declared the second plenary meeting adjourned.

Presiding: Dr. P. O. Bersell.

1. Dr. Bersell presented Bishop Eivind Berggrav who read his lecture entitled "State and Church Today—The Lutheran View."

2. Bishop Johannes Smemo of Norway presented 12 theses on the subject "State and Church—The Lutheran View," which had been prepared by the Norwegian National Committee (see page 33).

3. Dr. Bersell introduced Landesbischof Hanns Lilje who after brief introductory comments read the report of the Commission on International Affairs.

4. Bishop Lilje presented Dr. O. F. Nolde, Director of the Commission of the Churches on International Affairs, who addressed the Assembly concerning the membership, procedures and purposes of the Commission of the Churches on International Affairs. In concluding his presentation, Dr. Nolde listed ten points as guides to action.

5. Dr. Bersell introduced three resolutions (see below) and gave the Assembly the privilege of discussing the same. Comments on the resolutions and the related theses were made by: Dr. Heinz-Dietrich Wendland, Germany; Dr. Rajah B. Manikam, India; Dr. Theodore G. Tappert, USA; Dr. Gustaf Wingren, Sweden; Bishop László Dezséry, Hungary. Dr. Bersell called upon Dr. O. F. Nolde, USA, and Bishop Berggrav, Norway, to conclude the discussion.

The chairman presented the resolutions *seriatim* and each of the three resolutions was adopted by the Assembly after the amendments had been approved:

1. Resolved that the theses on "State and Church—The Lutheran View," submitted by the Norwegian National Committee, be received and that their distribution for study by member churches of The Lutheran World Federation be authorized, with the understanding that communications containing comments on the theses are to be addressed to the Executive Secretary of the LWF.
2. Resolved that the "Inquiry" prepared by The Lutheran World Federation Commission on International Affairs be received and its distribution for study authorized.
3. Resolved that the Executive Committee be requested to establish such relations as it may deem appropriate with the Commission of the Churches on International Affairs, constituted by the World Council of Churches and the International Missionary Council.

6. Dr. A. R. Wentz presented for action the amendments to the constitution, notice of which had been given to the Assembly at its second plenary meeting.

VOTED: (Article VIII Paragraph 1) "Substitute the following for the first sentence of Article VIII as at present: Each Assembly shall elect *nineteen*

persons who with the President shall constitute the Executive Committee of the Federation. *At least four members of the Executive Committee shall be lay persons.*"

VOTED: (Article VIII Paragraph 2) "The Executive Committee shall meet at least once annually. It shall choose from its own membership *three* Vice-Presidents as officers of the Federation. *It shall also elect a Treasurer of the Federation.* The duties of these officers shall be those usually assigned to those offices."

VOTED: "That after the Assembly has elected the constitutional number of members of the Executive Committee, in order to effect the intention of this constitutional amendment, the nominating committee present four additional nominations for approval by the Assembly and subsequent election by the Executive Committee when and if the amendment goes into effect in accordance with Article XIII of the Constitution, and further,

That in the interim the Executive Committee be authorized to invite these four nominees to meet with it as consultants."

7. The plenary meeting was adjourned.

4th Plenary Meeting

Wednesday, July 30, 1952

Presiding: Bishop Johannes Smemo.

1. The chairman introduced the first speaker of this meeting, Prof. Peter Brunner, Heidelberg, Germany, who read his lecture on "Our Church Service."

The chairman opened the discussion on the lecture and gave the floor to the following persons: Rev. Vilmos Vajta, Sweden; Dr. Conrad Bergendoff, USA; Dr. Christhard Mahrenholz, Germany.

2. Rev. Joel Lakra, India, presented the first of the three regional statements, his area being the Orient. The title of his presentation was "The Lutheran Churches of the East."

The second regional statement was made by Bishop Lajos Vetö, his report area being Eastern Europe. He limited his report to the Lutheran Church in Hungary. Following the presentation of Bishop Vetö's report brief comments were made by the chairman, Bishop Smemo, the LWF President, Bishop Anders Nygren, and Dr. Franklin C. Fry.

Präses Schlünzen, Brazil, presented the third of the regional statements: South America.

3. Dr. F. A. Schiotz as chairman of the LWF Commission on World Missions was requested to present to the Assembly the Commission's report "World Missions and the Years Between Lund and Hannover" (see page 36).

4. The chairman expressed warm-hearted gratitude in behalf of the Lutheran World Federation for the significant and self-giving service of Dr. Edwin Moll in the Near East.

5. The chairman announced that consideration of several business items that were to be considered at this meeting would be delayed until the session of July 31.

6. The meeting was adjourned by the chairman, Bishop Smemo.

Presiding: Dr. Franklin C. Fry.

1. The chairman invited Prof. Regin Prenter, Denmark, to present his statement on the proposed Department of Theology. In his presentation Prof. Prenter gave the outline for the Department of Theology as follows:

Department of Theology

General Aims:

The aims of the Department of Theology shall be:

1. To promote fellowship and cooperation in study among Lutherans.
2. To engage in such theological studies as are assigned to the department by the Executive Committee.
3. To assist the churches in meeting their needs for strengthening of congregational life.

Functions:

1. To coordinate the exchange of personnel: professors, students, pastors and laity.
2. To make available to the Executive Committee studies based on the main results of previous assemblies and be ready to propose the themes and lines of study in preparation for the coming assembly.
3. To facilitate the translation and publication of important theological and church literature.
4. To encourage the member churches to hold conferences for pastors, theologians and laymen and assist them in making plans for special courses.
5. To promote the use of fraternal workers among the member churches and give assistance in setting up proper standards and in the selection of such personnel.
6. To list the special needs in the fields of work described above for the purpose of informing the National Committees and requesting their support.
7. To cooperate with all the other programs of The Lutheran World Federation.

Dr. Fry presented the following recommendation which was moved, seconded and adopted without a dissenting vote:

Recommended that a Lutheran World Federation Department of Theology be established having aims and functions as outlined in the report of Prof. Prenter, and that the Executive Committee be authorized to proceed with the establishment of such a department.

2. Professor Werner Elert, Erlangen, Germany, complying with a request that had been submitted to him by the Executive Committee, outlined before the Assembly the plans for the establishment of Lutheran World Federation Archives and indicated that an effective setting up of such facilities would

require the service of a full-time executive. The speaker noted that there are at least 6 types of materials which should be treasured in the LWF archives:

- 1) Correspondence; 2) Minutes, addresses, reports and exhibits of Assemblies; 3) Press notices; 4) Materials associated with previous meetings of the Lutheran World Convention and The Lutheran World Federation; 5) Records of ecumenical activities; and 6) Records, both general and congregational, of exiled churches and younger churches.

3. The chairman presented Dr. W. J. Kooiman, Holland, who expressed the gratitude of the Evangelical Lutheran Church in the Kingdom of the Netherlands for help granted it in recent years by the Lutheran World Federation.

4. The chairman presented Mr. Jacob Jervell, Oslo, and Miss Margaret Fuhlbohm, Australia, who brought greetings to the Assembly from the Youth Convention.

5. Dr. Paul C. Empie, USA, was introduced and presented the first half of his address on "Lutheran World Service."

6. Upon resumption of business Dr. Fry presented Dr. L. P. Fabricius, Denmark, who read a telegram bearing greetings to this Assembly from the convention of the European Baptist Federation Congress being held at present in Copenhagen, Denmark. The chairman referred the telegram to the Resolutions Committee.

7. Dr. Empie introduced Dr. Stewart W. Herman, USA, who presented the report on "Service to Refugees."

8. The chairman called upon Dr. Empie to complete the reading of his report.

9. Bishop Hans Meiser, Germany, asked for and was granted the privilege of presenting to The Lutheran World Federation a formal expression of gratitude on the part of the Evangelical Churches of Germany. The tribute was in the form of an attractively designed and bound document; it was styled by Bishop Meiser as the "Michelfelder Tribute" in honor of the late S. C. Michelfelder who took such a significant part in channeling the gifts of The Lutheran World Federation to the churches of Germany. In a few well-chosen and gracious words President Anders Nygren accepted the document on behalf of The Lutheran World Federation.

10. Bishop Gerhard May, Austria, made a statement in appreciation of the ministries of The Lutheran World Federation to the Lutheran Church in Austria asking the help of his brethren in maintaining the voice of the Evangelical Church in a non-evangelical country.

11. Dean Erich Dahlgrün of Rome, Italy, expressed warm-hearted gratitude for the material encouragement and brotherly companionship extended to the Lutheran Church of Italy and Trieste, and plead for the continuation of the support by LWF churches.

12. The chairman declared the meeting adjourned.

Presiding: Landesbischof Hanns Lilje.

1. Bishop Lilje introduced the Rev. Edgar Popp, Yugoslavia, who expressed the thanks of the Lutherans of his land for the support which the churches of The Lutheran World Federation had given to his countrymen in flood and draught as well as in war-born necessities. He reported that in these difficult years the motto of the Lutherans in his country is Hebrews 12:11.

2. The Rev. Paido Tua Sarumpaet, Indonesia, was presented to the Assembly by Bishop Lilje and made brief comments on the gratitude which the church of his land feels because of its reception into The Lutheran World Federation.

3. Archbishop Johan Köpp, Estonian Church in Exile, described some of the harrowing experiences through which his countrymen have come in recent years.

4. The Rev. Ingemar Lindstam, Sweden, testified to the gratitude which he felt for the excellent cooperation which had been evidenced by the Geneva office of The Lutheran World Federation during the preparations for this Assembly.

5. Dr. P. O. Bersell, USA, spoke in favor of establishing a department of Lutheran World Service, and presented the following recommendations:

A Department of Lutheran World Service, or simply Lutheran World Service.

1. Its general objectives are:

- a. To fulfill more effectively some of the purposes of the LWF as stated in the constitution (Art. III, para. 2, lines e and f: To develop a united Lutheran approach to the responsibilities in missions and education; and to support Lutheran groups in need of spiritual or material aid).
- b. To assist the churches of the Federation on an international level in meeting their common needs.
- c. To meet quickly the special emergency needs in crises that may arise around the world.

2. Its functions are:

- a. To survey and list the special needs of the churches, giving an order of priority.
- b. To set up a plan of work covering the various phases of the division's functions and the costs involved, and submit it to the supervisory body.
- c. To approach the member churches and the National Committees:
 1. In an effort to secure appropriations for support of specific activities and individual projects of interchurch aid, service to refugees and other service projects;
 2. In order to offer an opportunity for coordinated work in any part of the world;
 3. To encourage the assumption by National Committees of interest in areas related historically to them or strengthen such links as already exist.

- d. To execute as effectively as possible the program which has been approved by the supervisory committee and supported by the churches.
 - e. To submit regular reports to the Executive Committee and all National Committees, and to receive reports from the National Committees on their activities so as to provide a current picture of the extent of Lutheran Church action.
 - f. In the above-mentioned functions to represent Lutheran World Service in such other organizations engaged in these or similar functions as may be designated by the Executive Committee.
3. In addition to these general objectives and functions, it is foreseen that the first task of the LWS will be to draw together the interchurch aid and service to refugees activities which hitherto have largely been carried on independently of each other. It is recommended that either the LWS director or his associate devote his main energies to the direction of the refugee work. This department shall sponsor an annual conference of all the member churches interested in LWS.

Recommended that a Lutheran World Federation department of Lutheran World Service be established, having aims and functions as outlined above and that the Executive Committee be authorized to proceed with the establishment of such a department.

The recommendation was seconded and adopted.

6. Dr. Paul Empie, USA, presented the following resolution which was moved, seconded and adopted:

Resolved that the Executive Committee of The Lutheran World Federation be authorized to take such steps as it may find to be proper and possible to provide for the spiritual care of Lutheran diaspora either through coordination of existing agencies or by means of the establishment or extension of joint work under Lutheran World Federation auspices.

7. The chairman presented Dr. Antonie Nopitsch, chairman of the Assembly Section VI—Women of the Church, for the presentation of that Section's report.

The chairman indicated that several persons had asked for the privilege of participating in the discussion. Comments were made by: Dr. Heinz-Dietrich Wendland, Germany; Prof. Regin Prenter, Denmark; Prof. A. T. Nikolainen, Finland; Dr. Clarence C. Stoughton, USA; Dr. Georg Merz, Germany.

These speakers warmly supported the proposals made at the conclusion of the report of Section VI that, in future assemblies of LWF, women should not meet in a separate section but take part in the deliberations and discussions of all sections.

8. The chairman asked for the guidance of the Assembly on the disposition which should be made of the reports of the several Sections. He suggested that inasmuch as such reports are not official statements of the Assembly, they be merely received as information. By common consent this suggestion was adopted. Bishop Lilje gained the consent of the Assembly for the reception of the report of Section VI as information.

9. The Rev. Hans Helmut Peters, Germany, presented the report of Section V—Students and Youth.

10. Dr. P. O. Bersell offered the following recommendation:

That the Assembly take the same action concerning this report that it took concerning the report of Section VI, referring the report to the Executive Committee for such use as it deems wise and helpful, and that it take this action with the understanding that the Commissions be continued and that the Assembly support the proposal of Section V, i.e. that youth be given full opportunity to participate in the next and following Lutheran World Federation Assemblies.

Comments were made by: the Rev. Alex Johnson, Norway; the Rev. P. Das Benya, India; the Rev. Adolf Wischmann, Germany.

The recommendation having been duly made and seconded, the chairman restated it to the Assembly. It was adopted.

11 Bishop Lilje introduced the following business items:

a. The Rev. F. E. Reinartz, USA, presented the following recommendation which was seconded and adopted:

Moved that the minutes of the 2nd, 3rd, 4th, and 5th plenary meetings of the Assembly be approved as distributed to the delegates.

b. Mr. Charles Delbruck, France, presented the report of the Finance Committee. The report was received as information.

c. Pastor Børge Andersen, Denmark, presented the following report of the Committee on Credentials:

The Credentials Committee met on Saturday, July 26, at 3:00 p.m. to examine the credentials of the delegates, alternates and official visitors. The Executive Secretary, Dr. Carl Lund-Quist, placed before the committee the original certification from the heads of the member churches for each of the official participants of the Assembly. On the basis of these documents of certification the committee voted unanimously to recommend to the Assembly that all participants listed in the preliminary roster and who have properly registered be seated in the Assembly.

The above report of the Credentials Committee was received as information.

d. The Executive Secretary, Dr. Carl E. Lund-Quist, Geneva, presented the following recommendations:

1. That the Assembly express thanks to the chairmen and members of the ten Commissions which have prepared the studies and reports for the Hannover Assembly;

2. That the Assembly concur in the action of the Executive Committee in notifying the members of the Commissions that their work terminates at the end of each Assembly;

3. That the Assembly suggest to the new Executive Committee that careful study be made of the number and tasks of Commissions.

A motion to adopt the above three recommendations was made and seconded. The recommendations were adopted.

e. Dr. Lund-Quist introduced the following recommendation concerning a Lutheran World Encyclopedia. (He expressed the regret that

Dr. A. R. Wentz, who had drawn up and strongly advocated this proposal, was prevented by other Assembly business from being present to introduce this item).

I. That the Lutheran World Federation undertake the production of the manuscript of a Lutheran World Encyclopedia that shall be an international work of reference describing Lutheran interests, doctrine and action, with contents in general as follows:

- 1) Theology
- 2) History and Biography
- 3) Polity
- 4) Liturgy and Church Art
- 5) Work (Missions, Publications, Education, etc.)
- 6) Relationships
- 7) Church Life

II. That the Lutheran World Federation instruct the Executive Committee to determine details and to devise ways and means of producing the Encyclopedia.

12. The chairman read the message sent by General Superintendent Braun to the Assembly: "The Church grows stronger as its burdens increase," and reported that representatives of many denominations and Christian agencies had sent greetings to the Assembly. He also expressed anew the appreciation of the Assembly for the presence of representatives of certain significant interdenominational agencies and bade these representatives welcome.

13. The chairman on behalf of the Assembly expressed warm gratitude for the devoted and skillful services of Dr. Bodensieck as translator and interpreter.

14. The chairman declared the session adjourned.

6th Plenary Meeting, Second Session

Friday, Aug. 1, 1952

Presiding: Landesbischof Hanns Lilje.

1. The chairman called on Dr. C. C. Stoughton, USA, to present the report of Section IV — Evangelism and Stewardship.

At the conclusion of his presentation Dr. Stoughton proposed that the report be received and that chapters 2, 4 and 5 of Study Document IV be made a part of the permanent minutes of this Assembly.

The chairman suggested that, before action on the report be taken, the opportunity be given to Mrs. L. Blauenfeldt, Denmark, to address the Assembly briefly.

Upon motion duly made and seconded, it was voted to receive the report of Section IV. Dr. C. C. Stoughton commented briefly on the special significance of chapters 2, 4 and 5 of the study material. Dr. Wentz reported to the Assembly that the Executive Committee is planning to produce a book of proceedings which will include the minutes, lectures, and reports of this Assembly. Dr. Wentz offered the following recommendation:

Recommended that the Assembly request the Executive Committee to decide how much of the study documents shall appear in the proposed book of proceedings.

This motion was seconded and adopted.

2. Pastor Dr. Johannes Wolff, Germany, was presented by Bishop Lilje to give the report of Section III—Inner Missions.

Comments on the report were made by: Kirchenrat Nicol, Germany; Diakon Godtfred Rekkebo, Norway; Dean Oscar Rundblom, Sweden; Dr. Stewart W. Herman, USA.

Dr. S. W. Herman and Pastor Willy Westergaard-Madsen, Denmark, proposed certain amendments to the report of Section III. Dr. C. E. Krumbholz, USA, offered a number of corresponding changes in the report. Dr. Wolff declared the willingness of the Section's drafting committee to consider the requests of Dr. Herman and Pastor Westergaard-Madsen as well as the amendments offered by Dr. Krumbholz and to submit to the next meeting of the Assembly a revised report.

3. Following the recess, Dr. A. R. Wentz at the request of the chairman for the day, Bishop Lilje, presided for the presentation of the remaining business items of this session. Dr. Wentz called on Dr. S. E. Engstrom, USA, to present the report of the Committee on Nominations. Before the report was made, Dr. Wentz ruled that alternates who have been selected by the heads of delegations to serve in the place of delegates are eligible to vote.

4. Dr. Engstrom placed in nomination as president of The Lutheran World Federation Bishop Hanns Lilje. Dr. Wentz offered the opportunity for making additional nominations from the floor. There being no such nominations, the chairman instructed the Committee on Elections to proceed with the distribution of ballots. After making certain that all delegates and alternates who are eligible to vote and desire to do so had voted, he declared the ballot for President closed.

5. The chairman of the Nominating Committee presented parts II and III of the Committee's report regarding Executive Committee members. After the reading of part II, Dr. Wentz offered the opportunity for making additional nominations from the floor. There being none, Dr. Wentz announced his readiness to accept the motion that the report be accepted and that the Assembly elect viva voce the nominees proposed by the Committee. Such a motion was made, seconded and carried.

The chairman declared the nominees listed in part II of the above report elected. The nominees were listed as follows:

Dr. J. A. Aasgaard, USA
Dr. O. A. Benson, USA
Bishop Dr. Niklot Beste, Germany
Mr. Charles Delbruck, France
Dr. Hermann Dohms, Brazil
Dr. Franklin Clark Fry, USA
Rev. A. N. Gopal, India
Bishop Elis Malmeström, Sweden
Bishop Dr. Gerhard May, Austria
Bishop Dr. Hans Meiser, Germany
Prof. Dr. Regin Prenter, Denmark
Dr. Henry F. Schuh, USA
Bishop Johannes Smemo, Norway
Prof. Dr. Ernst Sommerlath, Germany
Prof. Dr. Osmo Tiililä, Finland.

6. Following Dr. Engstrom's reading of the third part of the report, Dr. Wentz again offered opportunity for the presentation of additional nominations from the floor. There being none, Dr. Wentz stated his willingness to receive the motion electing to membership into the Executive Committee the four persons named in part III of the Nominating Committee's report. Such a motion was made, seconded and carried.

Dr. Wentz declared the nominees elected on the terms stated by the Nominating Committee, it being understood that their term of office would begin when the pending related amendment to the constitution has gone into effect one year from this Assembly. The four nominees are:

Pastor J. P. van Heest, Holland
Hon. James F. Henninger, USA
Sister Eva Lyngby, Denmark
Dr. Rudolf Weeber, Germany.

7. Dr. Johs. J. Stolz, Australia, submitted the following resolution:

"Whereas the energetic pursuance of the purposes of The Lutheran World Federation makes the cooperation of all Lutheran churches necessary; and whereas not all Lutheran churches are at present prepared to decide for full membership; and whereas certain non-member churches have already cooperated — BE IT RESOLVED that the Executive Committee be charged with the study of the possibility and advisability of providing for the election of such churches as consultant, cooperative or associated members provided that they accept the Confessional Basis (Article II) as norm for their teaching and practice, which membership would entitle them to take part in one way or another in the work for any or all of the purposes of the LWF listed in III, 2; the Committee to report its findings to the next Assembly."

A motion to refer the above resolution to the Executive Committee for study was made, seconded and adopted.

8. The Rev. Hector Magalee, British Guiana, chairman, presented the report of the Elections Committee.

At the conclusion of the report of the Elections Committee, Dr. A. R. Wentz said:

"I declare Bishop Hanns Lilje of the Lutheran Church of Hannover elected President of The Lutheran World Federation for a term of five years."

9. The chairman declared the session adjourned.

7th Plenary Meeting

Saturday, Aug. 2, 1952

Presiding: Dr. A. R. Wentz.

1. The chairman introduced Dr. Fredrik A. Schiotz, for the presentation of the report of Section II — World Missions.

In the course of his presentation Dr. Schiotz indicated that on permission of the late Dr. S. C. Michelfelder representatives of those interested in "The Christian Approach to the Jewish People" had made a statement to Section II. Dr. Schiotz asked the Assembly through its chairman for its consent to insert in the report of Section II a brief paraphrase of that statement. The consent was granted.

2. Pastor Fridtjof Birkeli, Norway, was introduced. His comment related to the presentation of Prof. Gustaf Wingren, Sweden, at the July 28 meeting of the Assembly.

3. The chairman then indicated that the proposed recommendation of the Executive Committee on the Department on World Missions would satisfy the desire expressed by that informal recommendation in the Section II report, and read the Executive Committee's recommendation as follows:

Recommended that a Lutheran World Federation department on World Missions be established, the function of which is to carry responsibility for orphaned missions and, in cooperation with an inclusive group of representatives from younger churches, the Lutheran mission boards and societies, to continue and extend the field of cooperation among the younger churches, the mission boards and societies, and that the Executive Committee be authorized to proceed with the establishment of such a department.

On motion duly made and seconded, the recommendation was adopted.

Dr. Gustaf Wingren moved the acceptance of the report of Section II. The motion was seconded and adopted.

4. Prof. Regin Prenter, Denmark, was introduced by chairman Dr. Wentz for the presentation of the report of Section I — Theology.

Prof. Prenter made the motion and it was seconded to receive the report of Section I. Dr. Wentz introduced the following speakers: Prof. Wolfgang Schmidt, Finland; Dr. Rajah B. Manikam, India.

The report of Section I was received by the Assembly.

5. The Chairman presented the minutes of sessions I and II of the 6th meeting of the Assembly. On motion duly made and seconded, the minutes were approved as distributed to the delegates.

6. It was further moved that the minutes of this the 7th plenary meeting of the Assembly be referred to the new Executive Committee for approval. The motion was seconded and adopted.

7. The chairman introduced Dr. Kurt Hutten, Germany, chairman of the Committee on Resolutions, for the presentation of his report. Dr. Hutten reported to the Assembly the greetings which had come from churches and church organizations and also read the list of the individuals to whom the greetings of the Assembly had been sent.

8. Dr. Hutten presented the following resolutions of thanks:

1. The Assembly desires to express its deep appreciation to the Right Reverend Anders Nygren, Bishop of Lund and outgoing President; to Dr. Abdel Ross Wentz, first Vice-President; to the members of the Executive Committee; to Dr. Carl E. Lund-Quist, Executive Secretary; and to all the officers and personnel who have served so nobly and devotedly in the affairs of The Lutheran World Federation during the past five years.

2. The Assembly expresses sincere thanks to all chairmen and committees who took part in the planning and preparation for the convention at Hannover, and whose labors made those days memorable and profitable.

Action on the above resolutions was delayed till the report of the Committee on Resolutions had been completed.

9. Dr. Franklin C. Fry, USA, requested and was granted the privilege of making the following courtesy motion:

Moved that the Executive Secretary be instructed to send a telegram of greetings from this Assembly to Dr. Ivan Lee Holt, President of the World Methodist Council. (Dr. Holt was present at a session of the Assembly but had to leave before it was possible to present him to the Assembly).

After the motion had been seconded it was adopted unanimously.

10. The Executive Secretary, Dr. Lund-Quist, announced that Commission 11—Ecumenical Relations had presented its report to the Executive Committee. Dr. Lund-Quist reported as information the adoption by the Executive Committee of the following recommendations:

1. That the report of the Commission on Ecumenical Relations be received by the Executive Committee.
2. That those parts of the report that seem to affect younger churches be put in the hands of the chairman of the Commission on World Missions, for any desired consideration by Section II. (This was done).
3. That the Executive Committee expressed the hope that the subject of ecumenical relations will be given major consideration at the third Assembly of the Lutheran World Federation.
4. That the suggestion No. 3 should be accepted insofar as the Department of Theology should accept a special responsibility for this particular subject.
5. That note be taken of the fact that an informal conference of theological professors on the subject of "Ecumenicity and Confession" will be held on Thursday evening of the Assembly week.
6. That the new Executive Committee should refer this report to some proper commission of its own choice for special study.

11. Dr. Fry presented to the Assembly the Rev. Howard Short, the official representative of the World Convention of Churches of Christ (in USA called "Disciples of Christ"). After Pastor Short had briefly greeted the Assembly, a motion was made, seconded and adopted as follows:

Moved that the Executive Secretary send the greetings of this Assembly to the World Assembly of the Churches of Christ now meeting in Melbourne, Australia.

Dr. Fry also presented to the Assembly Dr. Sydney Cave of New College University of London, England, the official visitor to the Assembly from the International Congregational Church who brought greetings to the Assembly.

12. Dr. F. E. Reinartz moved the adoption of the following recommendation which was seconded and adopted:

The Executive Committee recommends to the Assembly that the leaders who have served The Lutheran World Federation as presidents and vice-presidents, namely, Archbishop Erling Eidem, Bishop Anders Nygren, Professor Abdel Ross Wentz, Bishop Lajoss Ordass, be elected honorary members of the Executive Committee without vote.

13. Dr. Wentz called upon Dr. Johannes Wolff, Germany, for the presentation of a special resolution of Section III — Inner Missions.

The report of Section III was received and on motion duly made and seconded, the special resolution on refugees was adopted (see page 139).

14. Dr. Girgensohn, Germany, urged upon the Assembly continuing concern for the refugees and other homeless persons.

15. Dr. Kurt Hutten read the text of the official message of the Assembly. On motion duly made and seconded, the message of the Assembly was adopted (see page 31).

16. On motion duly made and seconded, the entire report of the Resolutions Committee was adopted.

17. Dr. Paul C. Empie, USA, after expressing the appreciation of the Lutherans of America for The Lutheran World Federation in general and its preparations for the Lund and Hannover Assemblies in particular, reported that the USA National Committee had deposited with the Executive Committee an invitation to hold the 1957 Assembly in the USA. The chairman, Dr. Wentz, reported that the Executive Committee had decided not to act on the invitation at this time but to submit to the Assembly the following recommendation:

Recommended that the invitation of the USA National Committee to hold the 1957 Assembly in the United States be transmitted to the new Executive Committee.

The recommendation was adopted.

18. Dr. Wentz introduced the Executive Secretary, Carl E. Lund-Quist expressing to him the deep gratitude of The Lutheran World Federation for the great service rendered in preparing for this Assembly.

19. Executive Secretary Lund-Quist presented to the Assembly an impressive list of the helpers who had willingly assumed responsibility for the detailed preparations for this Assembly.

20. The chairman announced that the business of the Assembly had been completed and called upon the President of the LWF, Bishop Anders Nygren, Sweden, to close the Assembly.

21. Bishop Anders Nygren addressed the Assembly and presented to it its new President, Landesbischof Hanns Lilje. In concluding his comments, Bishop Nygren pronounced the Aaronic Benediction over his successor, Bishop Lilje.

22. Bishop Lilje responded to the greeting from the former president in well-chosen words.

23. Bishop Nygren quoted verses from the second and third chapters of the Revelation and called on his brethren to continue steadfast and courageous in their proclamation and application of the Gospel.

24. The Assembly was concluded by the singing of "Nun danket alle Gott" (Laudamus No. 34) and the praying of the Lord's Prayer. Bishop Nygren pronounced the benediction and declared the Assembly adjourned sine die.

REPORT OF EXECUTIVE COMMITTEE

1947-1952

*Carl E. Lund-Quist **

Your Executive Committee has held seven meetings during the quinquennium. These meetings covered a total of thirty-six-days. It would require much space simply to recount in a general way all the actions taken at these meetings. The details are recorded at the Federation headquarters in Geneva, and the record is open to consultation. In this brief summary of the five-year period we shall attempt only to indicate the main topics of each meeting. Much of the work of the Executive Committee will appear in the report of the Executive Secretary and the several special committees of this Assembly.

In general we may state that your Executive Committee has endeavored in its annual meetings to complete the organization authorized by the constitution adopted at Lund in 1947, to promote fellowship among Lutherans everywhere and solidarity among the Lutheran churches around the globe, and to help meet the needs of the member churches of the Federation. We have faced many difficult problems during these five years, but we thank the great Head of the Church for the steady growth of common understanding and general cooperation among us, for the gradual outreach of the fellowship in the Federation, and for the great expansion in works of Christian love.

The first meeting of the Committee was held at Lund, July 5 and 6, 1947, immediately after the close of the first Assembly of the Federation. The Committee organized as follows:

President, Bishop Anders Nygren
1st Vice President, Dr. Abdel Ross Wentz
2nd Vice President, Bishop Lajos Ordass
Treasurer, Dr. Ralph H. Long
Executive Secretary, Dr. S. C. Michelfelder.

Other members of the Committee were:

Dr. J. A. Aasgaard
Bishop Dr. N. Beste
Mr. Charles Delbruck
Dr. Franklin Clark Fry
Archbishop Dr. Teodor Grünbergs
Dr. Alfred Th. Jörgensen
Rev. Joel Lakra
Archbishop Aleksi Lehtonen
Bishop Dr. Hanns Lilje
Bishop Dr. Hans Meiser
Bishop Johannes Smemo
Dr. Ernst Sommerlath

The following year Dr. Long died, and Dr. P. O. Bersell was elected to fill the vacancy in the Committee; Dr. Fry was chosen to the office of

* Carl E. Lund-Quist, Executive Secretary of The Lutheran World Federation.

Treasurer. In 1948 Archbishop Lehtonen resigned from the Committee because of failing health (died in 1951), and Professor Osmo Tiilikä was chosen to fill the vacancy. In the autumn of 1951 Dr. Michelfelder died, and Dr. Carl E. Lund-Quist was elected Executive Secretary to fill the unexpired term.

At the first meeting of the Committee also, the duties of the Executive Secretary were outlined in a preliminary way, and he was instructed to proceed with the organization of the National Committees and the Special Commissions authorized by the constitution of the Federation.

The second meeting was held at Hoekelum in the Netherlands, August 14-20, 1948, just before the first Assembly of the World Council of Churches in Amsterdam. Here the Committee was faced with the issues of interchurch relations involved in modern ecumenical movements. The Committee considered the basic questions involved. President Nygren presented two important papers, one on "Luther's Doctrine of the Two Kingdoms," the other on "Basis of Ecumenicity in Lutheran Theology." Bishop Lilje presented a paper on "Social and Economic Implications of the Ecumenical Movement." The Committee placed the Federation behind the request for confessional rather than merely geographical representation in the World Council of Churches and its parts. And it set forth a number of important basic principles which have since guided the Federation in its attitude towards the World Council and other ecumenical movements. The LWF had been serving refugees since it was organized but a separate Department was authorized at this meeting and the first organization of National Committees was reported.

At the third annual meeting of the Committee, held in Oxford, England, July 16-20, 1949, the chief item of business was the setting up of Commissions and Committees to function for the Federation and its member churches. The first Commission created was on World Missions, and this Commission has set the pattern for constructive and effective work through consultations in mission areas. There were many deep misgivings on the part of responsible people as the Executive Committee launched this plan of Commissions for study and for work, because it was felt that this plan might overemphasize organization and duplicate the efforts of international church groups already in existence. But a Handbook for Committees and Commissions was authorized by this meeting of the Executive Committee, and under the careful direction of Dr. Michelfelder the record of study and work on the part of the Commissions has made clear their value for the Assembly of the Federation and for the life of the member churches. It is admitted that the topics assigned to these Commissions and their membership are experimental in nature and that there is room for better and more careful planning by the Executive Committee during the next quinquennium.

The fourth meeting of the Executive Committee took place at Tutzing in Bavaria, Germany, August 1-9, 1950. This meeting completed the organization of the Federation's Department of Service to Refugees. But major attention at this meeting was given to the theme and plans for the second Assembly of the Lutheran World Federation to be held in Hannover 1952. After careful consideration of the primary aims of the entire Federation, the Executive Committee agreed upon two main lines of emphasis for the Assembly of 1952. One is to seek further clarification of the central meaning of the Gospel. The other is to gather workers from the various member

churches for discussion of the several lines of practical Christian work. On the basis of these decisions of the Committee, the Executive Secretary was able to proceed with the hundreds of items involved in preparing for the Assembly 1952. Among other things, the Executive Committee appointed a general Committee on Arrangements for the Hannover Assembly, and apportioned the 229 official delegates among the member churches.

The fifth meeting of the Committee was held at the headquarters of the Federation in Geneva, July 23-30, 1951. At this meeting the Committee continued to act upon important items in preparation for the Assembly of 1952. In addition it was decided to undertake far-reaching plans for the work of the Federation after Hannover. Among these are plans for a publication center, for personnel exchange, for a theological department, for a Lutheran world encyclopedia, for a program of Lutheran World Service, for the enlargement of the Executive Committee, for the collection of archives and for the more complete coordination of the activities of the Federation through the staff in Geneva. At this meeting the spirit of cooperation and understanding concerning the Federation and its functions reached its highest point.

A special meeting of the Committee was held at Frankfurt/Main, Germany, February 11, 1952. The plans for the Hannover Assembly as of that date were reviewed, and actions required by the Committee were taken. Among other things consideration was given to the establishment of a Department on Latin American Affairs.

The seventh and last meeting of the Committee was held at Hannover, July 21-24, 1952. A general statement concerning the work of this meeting will be presented in a supplementary report.

Through all these meetings of the Executive Committee attention was given to a number of ongoing tasks committed to the Executive Committee by the Federation and its constitution. We mention four of them:

1. The following Churches were accepted into membership since the close of the Assembly in Lund:

1949

Lutheran Church of Italy and Trieste

1950

Andhra Ev. Luth. Church, India

Ev. Luth. Church of Central Provinces, India

Jeypore Ev. Luth. Church, India

Federação Sinodal in Brazil

Ev. Luth. Church of British Guiana

Ev. Luth. State Church of Iceland

1951

United Luth. Church in Argentina

Ev. Church in Croatia and Bosnia, Yugoslavia

Ev. Church in Serbia and Vojvodina, Yugoslavia

Luth. Christian Church of Slovenia, Yugoslavia

Ebenezer Ev. Luth. Church, India

Ev. Luth. Church in Japan

1952

South Andhra Luth. Church, India.

2. A major aspect of the Federation's activity has been the Department of Service to Refugees. This department has played a very significant role in helping the churches to give spiritual ministry to refugees and in securing cooperation from international agencies in the gigantic task of resettlement. This work will be reported in some detail to the entire assembly. The Federation owes a deep debt of gratitude to Dr. Herman for his services in pioneering this important program of aid to homeless Lutherans around the world.

3. The Commission on World Missions has set an example of cooperation among Lutheran churches and mission societies, both among the older churches and the younger churches, which is most encouraging. In promoting a study of special problems faced by our churches in their missionary program, in providing services of consultation and cooperation in our approaches to the various sections of the world, in making it possible for societies to cooperate actively in various fields, and in representing the interests of mission groups which are still denied direct access to their former fields, it has served the cause of Christ and His Gospel in a most unique and commendable way. The Executive Committee commends the chairman of this Commission, Dr. Fredrik Schiotz, for his thorough knowledge of the situation and for his success in gaining the confidence of those engaged in the important program of missions.

4. A news bulletin, issued monthly in English and German, had been inaugurated upon the authorization of the Committee immediately after Lund. This news bulletin sought to inform the various churches concerning the activities within Lutheranism and of the Federation itself. The Executive Secretary, with the able help of Dr. Ullmann, served as the editor for this important exchange of information. At this early period the Executive Committee authorized the publication of a quarterly called the "Lutheran World Review." This publication issued in English with translation into German under the editorship of Professor Theodore Tappert reached a subscription list of about 2,500 readers plus a large number who received complimentary copies. At its meeting in 1950, the Executive Committee authorized a reorganization of the publications' program for the Federation. There was an agreement to create a German language house-organ to be called the "Lutherische Rundschau." It is now in its second year of existence under the editorship of Dr. Hermann Ullmann. At the same meeting the news bulletin was discontinued in favor of a press service. This latter service has gradually developed into a commendable form of exchange of information to the National Committees and the Churches of the Federation under the direction of the assistant to the Executive Secretary, Pastor Peter Fraenkel. An occasional issue of the "Information Service" is sent to church heads, commission members, editors and others who are interested in the developments of The Lutheran World Federation.

At all of its meetings the Executive Committee has struggled with the matters of finance, internal organization and other routine items. An encouraging development has been the response of a number of churches since Lund in contributing towards the budget of the Lutheran World Federation and we hope for an even better response in the coming years.

Dr. S. C. MICHELFELDER

The report on this five-year period is really a report of the work of the Executive Secretary of The Lutheran World Federation, the late Dr. S. C. Michelfelder. More than any one other person, he became the symbol of what the Federation was seeking to do. In all of the various plans and programs decided upon by the Executive Committee, it was Dr. Michelfelder who gave himself completely to the accomplishment of these aims and purposes. It was in his visits to the various National Committees and member churches that he was able to interpret and inspire in such a way that there was new form and content and life to the entire Federation. We cannot forget that during this period the Executive Secretary, in addition to his duties as director of the activities of the Federation, also carried the burdens of representing the vast program of the U.S. National Committee plus taking an active role in the World Council of Churches' Reconstruction Department. We are filled with awe as we think of the numerous tasks that were his.

Dr. Michelfelder, during this period, visited many of the member churches. He became very much interested in the cause of world missions, particularly in Palestine after his visit in that area. In addition to his travels, he published the official Handbooks which have been used by the National Committees and the member churches. He carried on a voluminous correspondence with church leaders, commission members, pastors, laymen throughout the world. His office and his home were open to all in Geneva, regardless of the time or the effort involved for him in such hospitality.

In all of these things Dr. Michelfelder gave expression to the deep enthusiasm that was his for the work that had been assigned to him. He not only did the work assigned but was willing to give his very life for the cause of the Great Master.

MESSAGE OF THE ASSEMBLY OF THE LUTHERAN WORLD FEDERATION

In the Hannover Assembly of The Lutheran World Federation we had a fresh experience of the truth recovered at the time of the Lutheran Reformation: that we have forgiveness of sins and peace with God through the crucified and risen Lord alone, and that He is present in His church, in His Word, in Holy Communion. To this church the promise is given: "I shall not die, but live, and declare the works of the Lord" (Psalm 118:17).

In Luther's time this word of Scripture was often quoted, ardently believed, faithfully confessed. We now address it to you, the Lutheran churches and congregations throughout the world.

It is the Lord's will that we declare His works. We are all charged to fulfil this task at home and abroad. It is the greatest task with which we are confronted. For faith cometh by hearing. In no hour, and in no situation are we relieved of the task of proclaiming the works of the Lord. Especially in a world full of helpless fear, of defiant unbelief, and of dull indifference we are called to bear witness to the great deeds of God in Christ.

This witness is the task not only of ordained ministers of the Word. There are other ways in which God's Word is brought to the world. God can perfect praise out of the mouths of babes and sucklings. You should be willing witnesses of His Word in your homes, in your places of work, in your schools, in public life, or wherever God may place you.

Every living Word creates life. This is the promise that is attached to our witness. Our witness is not limited to the spoken word. In a time that is drenched with words and in which words are often counterfeited and abused, the witness of deeds has particular meaning. Every day God gives us opportunity to bear such witness. Every day He confronts us with serious questions: How shall you overcome hate? What shall you do when you are confronted with seductive lies? What shall be your attitude toward your neighbors who are in need? Let us act in love! No sacrifice, no gift, no word of comfort remains without blessing. With your hearts and hands support the church's works of mercy. Supply them with the resources they need — not only of funds but of people willing to dedicate their lives to the ministry of love.

To declare the works of the Lord is not only the obligation of individuals but also of the entire congregation. God has called us that we may help to build up our congregations. This call is addressed to people of all ages, and especially to our youth. Congregations require varied services. No power is too limited, no gift is too insignificant to be of use. Even the smallest and most routine task is valuable, if it is done out of love for Christ. Among those who look to us for service are the old and the sick who desire that we visit them; the children who would have us tell them the Good News; the lonely, homeless, and despairing who long to be included in our fellowship; the prisoners of war, those who are missing, and their relatives who need our intercession and assistance. A living congregation is a light in the world. From such a congregation radiates a power of faith which is attractive even to unbelievers and shows them the way to Christ.

We, the churches of The Lutheran World Federation, wish to grow as a world-wide community based on the fellowship of our common faith and active in deeds of brotherly love. We remember in our prayers those who are uprooted and friendless, those who bear heavy burdens of affliction. To the churches which are oppressed we say: Be of good cheer! The Lord is especially near those who are in danger and tribulation, and He will bless their faithfulness. We are bound to you by ties of love. No power of the world can separate you from us.

God has commanded us to seek after peace and justice in freedom and truth for all the children of men, without distinction of race or nationality. We thank our heavenly Father that He has so far spared us from the scourge of a new world war. We humbly pray through our Lord Jesus Christ that the relations among nations may be so ordered that everyone may lead a quiet and peaceable life in all godliness and honesty.

We are entrusted with the message which can save the world. How can we remain silent and withhold this message for which our fathers fought and suffered, and which God has committed to our hands! Let us be witnesses and declare the works of the Lord in every possible way, until He comes. To Him be glory and honor and praise forevermore.

THESES ON CHURCH AND STATE

Twelve Theses submitted by the Norwegian National Committee

(1)

The Lutheran view of the relation between church and state is based on Luther's understanding of the Word of God and on the pertinent statements in the Symbolical Books.

In the providence of God the Lutheran church has passed through numerous trials and faced many different situations in the course of the centuries. We must learn from God's guidance through the experiences of the church, starting out from the genuine Lutheran point of view and using it as a guide.

(2)

The most important feature of the Lutheran understanding of the relation between church and state is the doctrine of the two regimes. But the situation in which we find ourselves today differs so radically from the time of the Reformation that we are compelled ever again to test our attitude toward this doctrine in the light of the Word of God.

The doctrine of the two regimes teaches on the basis of the New Testament that these regimes are separate spheres of service and that both of them are under the authority of God. The one regime deals with temporal matters; the other, with spiritual matters. The one has to do with the external order of things; the other, with man's salvation. The distinguishing marks of the external regime are law and order and rules; those of the spiritual regime are love and grace and reconciliation.

It is of the utmost importance to distinguish between the two regimes, not only because of practical considerations, but as a matter of principle. Each regime would be totally corrupted if the servants of one were to encroach upon the domain of the other. A deified state is as demonic as a politicized god.

But it is equally as important to remember that both regimes are under God. He is the Ruler; He alone. He is the author of law and order; He is the author of love and grace and forgiveness. It is a grave error to interpret the doctrine of the two regimes as though we were subject to two masters and owed each of them a specific kind of obedience. There is only One Who rules; God; and there is only one kind of obedience: obedience to God, whoever may be His earthly representative at any given moment.

(3)

According to Luther, a disruption of the proper relation between the two regimes and a collision of duties would result when the state attempts to violate the freedom of conscience, which has its basis in God's Word, or when a condition of anarchy breaks out. Luther taught that the secular government has the function of establishing law and order and of suppressing license and lawlessness. Note also the thrice-repeated phrase *de iure* in Article XVI of the Augsburg Confession. If those in authority should attempt to rule *sine certa lege*, i.e., if they ignore the established laws of justice and oppress men's bodies and souls by force, then we would face a demonic situation; we would "confront Satan himself," as Luther said.

(4)

The danger that those in authority in the secular world arrogate to themselves the right to rule over the Gospel and over men's souls, existed already in Luther's time. And Luther knew as well as we do that the Law and the Gospel are inseparably united, in the life of the individual Christian as well as in human society. "Whoever says nothing about Christ the Judge, has nothing to say about Christ the Savior." Luther also knew that sometimes the representatives of government may be godless persons; nevertheless he declared that those who rule should be met with obedience as long as they rule *de iure* and respect law and justice. But he went on to declare that whenever those in authority practice lawlessness themselves or violate men's consciences, they no longer serve God but Satan. The term which Luther used for such demonic government is "tyranny."

(5)

When we apply these truths to the changed situation of our day and to contemporary political trends, we must express our conviction that a totalitarian state which abolishes justice and becomes a police state and tyrannizes men, is an enemy of God, and that Christians are in duty bound to resist it.

(6)

The supremely important fact is that obedience to God be given first place at all times. According to Augsburg Confession XVI, the Christians should obey those in authority only to the extent that this may be done without sinning (*nisi iubent peccare*; so *der Oberkeit Gebot ohne Suende geschehen mag*); cf. Acts 5:29. According to Lutheran teaching, un-evangelical obedience to those in authority is sin.

(7)

From this it follows that the Christians and the Christian church must never permit themselves to be used by the state as political tools. The church can cooperate only with a state that respects the law and that has no secret intention of using the church for purposes foreign to its nature and mission.

(8)

Christians therefore face the important problem where to draw the boundary line between Christian obedience and sinful servileness towards those in authority.

It is impossible to establish a detailed boundary line that will solve all the problems which may arise in the course of time; nor do the Confessions of our church furnish such a line of demarcation. As new situations develop, the church will have to determine the exact location of the boundary. But if a church desires to remain faithful to the Lutheran Confessions, the decision will have to be in harmony with the Lutheran church's basic principles governing the relation between church and state. However, when a Lutheran church does draw the boundary between obedience and servileness it cannot make it binding upon other Lutheran churches, for it has to be drawn every time in accordance with men's consciences, informed by the Word of God.

(9)

When those in authority transgress this boundary line, the time has come for resistance. Luther said that Christians should resist by fearlessly proclaiming to the tyrannical rulers the truth of God and by accepting the consequences whatever they may be. He warned the church against the use of force in such a struggle. He said that those who were called to do so should speak plainly and be ready to bear the consequences. Those who were silent where they ought to speak, he regarded as traitors to the cause of God. He said, "It would be nothing short of rebellious if a preacher of the Gospel would keep from speaking to princes and lords about their vices. Such preachers are rotten and good for nothing" (Weim. ed. 31, I, 196).

(10)

The church dare not employ force because it would thereby expose itself to the demonic influence of force. But Luther drew a distinction between those things which the church as such may do and those things which the individual Christian may and should do as a citizen of the state. The Augsburg Confession says explicitly that Christian citizens may serve the state with a good conscience as judges or as soldiers, i.e., that they may make legitimate use of external force. Nevertheless, we dare not insist, even when a government abolishes law and justice, when it ceases to be a "divine regime" and becomes demonic, that Christians are in duty bound to rebel against it. The most that we can say is that in such a situation Christians may have the right to rebel. A Christian citizen will not bear arms for a diabolical government nor cooperate with it in any other way. Luther said, "When the emperor palpably practices violence, the princes (therefore, also the citizens, including the Christian citizens) are exempted from the duty of obeying him; he is no better than a murderer in the street" (Weim. ed., Letters, p. 516).

(11)

The Lutheran view of the relation of church and state applies just as directly and immediately to the free churches as to churches which are connected in some way with the state.

It will be necessary for a church to sever its connections with the state when it is evident that the state attempts to coerce men's consciences and to obstruct the free course of the Gospel.

According to the Lutheran view, freedom of religion means freedom for both, the adherents of the Gospel as well as its opponents. But a state which supports the enemies of the Gospel declares itself to be an enemy of the Gospel.

(12)

Christians living under law-respecting governments ought to take an active part in the life of the state. God Himself has commanded the Christians to fulfil certain duties toward society, and the church has no permission to restrict itself, even under duress, to conducting worship services; it dare not ignore its God-given obligations toward human society as though society were something "profane."

Where these basic conceptions are recognized and respected and where the church enjoys complete freedom to proclaim the Law and the Gospel and to exercise its life-functions, the church may have a constructive relation to the state and cooperate with it. This applies also to completely secularistic

governments although they often adopt policies which the church must reject as unfair and improper and against which it will have to protest.

Christ's command to love our neighbor lays upon each Christian and upon each church the very gravest responsibilities and never ceasing obligations toward our governments, the homes and families in our nations, and all our fellow-citizens.

WORLD MISSIONS AND THE YEARS BETWEEN LUND AND HANNOVER

Report of Commission on World Missions

*Fredrik A. Schiotz**

The five years that separate this Assembly from the organizational meeting at Lund in 1947 are less than the term of service on many mission fields. Yet in the compass of these few years God has given us a will to work together that was almost inconceivable five years ago.

During the war years the United Evangelical Lutheran Church in Australia, the mission societies of Sweden, and the churches of the United States and Canada provided emergency assistance to what we termed "The Orphaned Missions of Denmark, Finland, Germany, and Norway." In Section II at Lund this Orphaned Missions assistance was evaluated, and the mission frontiers of the Lutheran churches were reviewed. Two things became evident:

1. The program of assistance for Finnish and German societies would have to be continued.

2. The Lutheran churches and mission societies would have to coordinate their work on the mission fields of the world, increasing cooperation, and wherever possible allowing the work to be merged.

These two observations occasioned two counterpart actions in the sphere of organization.

In January 1948, at the first post-Lund meeting of the National Lutheran Council, the USA Committee of The Lutheran World Federation, a "Commission on Younger Churches and Orphaned Missions" was set up. The organization of this Commission was a recognition by the United States Committee of the validity of the need for a continuation of inter-missions aid. CYCOM, as this Commission has come to be called, has administered the assistance provided by the Canadian and United States churches. During the five years between Lund and Hannover \$ 3,537,193.91 have been invested on 23 different mission fields served by two Finnish mission societies and 15 German societies.

* Dr. Fredrik A. Schiotz, Executive Secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions, Chairman of Commission on World Missions of The Lutheran World Federation.

The second observation in Section II at Lund received the attention of the Executive Committee of The Lutheran World Federation at its first post-Lund annual meeting, which met at Hoekelum, Holland, in the summer of 1948. A "Commission on World Missions" consisting of six members was organized. The Commission, which is often referred to as CWM (koom) was called together for its organizational meeting at Oxford, England, in the summer of 1949. CWM's primary concern has been in the area of coordination and consultation, but it has also close liaison with CYCOM.

No one who sat through the sessions of the first meeting of CWM at Oxford will forget the fears that hovered over that meeting. The suspicion prevailed that this was the beginning of an effort either to create a super mission society in competition with existing independent societies, or by coercion to compel the independent societies to become a united organization within the LWF. And so a statement of policy was adopted wherein the following paragraph is set forth:

"The Commission on World Missions shall serve to strengthen and stimulate the missionary activity of the various Lutheran churches, that there may be a common testimony to the Gospel all over the world. As an agency of the world-wide Lutheran church we recognize that our authority is spiritual, and that there must be no encroachment on the rights and functions of the member churches, national committees, and missionary societies."

In retrospect it seems impossible that the fears of Oxford could be dissipated as quickly as they were. Even solemn statements of policy are usually insufficient to accomplish this end. God intervened at Oxford through what at the time seemed like an historical accident. Because of pressing problems on the field in East Africa, directors of societies having work there were invited to attend. Lest that action be misunderstood, a follow-up invitation was issued to all European directors of mission societies in the Lutheran family. The presence of these mission directors provided a forum for facing fears realistically and for transmitting to home boards the confidence that was engendered.

Outside the Lutheran family there have also been some fears. Concern has been expressed lest Lutherans were closing ranks in mission work, in order that they might withdraw from the long years of friendly association with other members of the Oecumene. At no time has this thought been harbored in the councils of The Lutheran World Federation. The constitution of the Federation places us on record for, rather than against, cooperation within the Christian family; Article III of the constitution declares that one of the purposes of the LWF is to "achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in missions and education." In order that our actions may be known and understood outside of our immediate family, the 1951 and 1952 meetings of the Commission invited the International Missionary Council to send a representative. The unanimity in wanting to do this is practical assurance that this will be a standing invitation to all CWM annual meetings.

A strong concern was expressed at Oxford that the Missions Section at this Assembly should give its attention to actual problems on the mission fields. A group of mission directors and professors were assigned to the program committee. Six major topics were selected. The recitation of these

tells you that they take us into the very center of contemporary concerns on our mission fields:

1. The Lutheran Message Confronting New Religious Movements.
2. a. The Lutheran Conception of Church and Church Autonomy.
b. The Partnership between the Younger Churches and the Agencies of the Sending Churches.
3. a. The Training for the Ministry in the Lutheran Church.
b. Lay Responsibility and Activity in the Church.
4. Possibilities and Limitations of Cooperating among Lutherans.
5. The Lutheran Church and Ecumenical Movements on the Mission Fields.
6. The Promotion of Lutheran Literature and Periodicals for the Younger Churches.

At the annual meetings that followed Oxford—Tutzing in 1950; Breklum in 1951; and Hamburg in April of this year—primary attention has been given to inter-mission aid and problems of organization. We have already called attention to the financial assistance provided by the Australian church, Swedish mission societies, and the National Lutheran Council (and in the last two years by two Danish mission societies). While this financial aid has not actually been channeled through CWM, its meetings have been concerned as to how the needs were being met. It now seems likely that the two Finnish mission societies may within a couple of years be able to carry their own work. Within the last two years the German societies have received a limited quota of foreign exchange for their missionary work. But the day when these societies may assume full financial responsibility for their fields is still beyond reckoning.

It is not the economic distress of the sending societies alone that has required a strong program of inter-mission aid. Political change has occasioned new needs for the economic help. New nations have been born, and as is always the case in such transition periods, economic problems abound. The Batak church is an illustration in point. Before the war the teacher-preachers, who taught in the schools on weekdays and preached in their congregations on Sundays, were supported by 100% Government grants. Today such grants are of limited size, placing a heavy burden on the church until the transition adjustments have been made. The help that we provide in such an area is doing a double work: the work of Gospel proclamation and the important service of assisting a young church to serve as an autonomous and independent church in the unfolding life of a new nation.

Another aspect of inter-mission aid is the assistance that has been provided in rescuing mission properties from confiscation. The Versailles treaty acknowledged that church and mission properties are in a category distinct from all other properties and must not be used as reparations. The fact that no general peace treaty has been written after World War II has made it necessary to make vigorous presentations before individual governments of the rights of the church and missions. Two notable cases have required several years of intensive work, namely, in Tanganyika and in Israel. In Tanganyika property has been returned except in some instances where land holdings were large. In such cases the property has

been acquired by the Government at fair compensation prices to be placed at the disposal of the Africans. In Israel two church properties are in process of being returned. For other properties an indemnity fund is being paid, albeit at a very much reduced valuation. But when this is said, it is not amiss to observe that Israel as a nation finds herself in extremely difficult economic circumstances.

The difficulties encountered in preserving church and mission properties through a global war have prompted many to inquire whether there might not be some increased protection if church and mission properties were held in trust by a corporation with an international membership, such as the LWF. There is divided counsel as to what protection such ownership might afford, but the Executive Committee of the LWF has approved an announcement to provide such trust service for those who may wish it. Several mission properties have already been vested in the LWF, and some inquiries have been received.

The organizational problem to which CWM has given primary thought is a Lund mandate—namely, the urgent need for increased cooperation and consolidation of field work within our Lutheran family. We hasten to add that this is not a step away from assumption of ecumenical responsibilities; but rather a long overdue recognition that our confessional unity is greater than the diversity of our many national loyalties. Areas of cooperation that have been initiated vary from joint work and union of churches to the establishment of Lutheran mission councils. The places where one or another of these three phases of working together has been initiated since Lund (organizational work not completed in several of the places) are: Ethiopia, India, Japan, Madagascar, New Guinea, South Africa, and Tanganyika.

Special attention should be called to New Guinea and Tanganyika. Lutheran mission history will be made January 1, 1953, for on that date it is likely that the new constitution will become effective in New Guinea—a constitution that acknowledges one Lutheran church for New Guinea and one missionary staff whose workers come from Australia, Germany, Canada, and the United States.—In Tanganyika the staff has not been merged; but there is a remarkable demonstration of teamplay. Through the difficulties which resulted when the missionaries from the Berlin, Bethel, and Leipzig Mission Societies were interned, God thrust upon us a problem which left no choice but to cooperate. Today the five German fields are being manned by missionaries from five churches in Canada and the United States, two societies from Sweden, two societies from Denmark, one society from Finland, one society from Norway, and three societies from Germany.

Out of this process of learning to pool resources organizationally, has come a new alertness to help each other in using new opportunities. The population shift that has crowded the island of Formosa with three million Chinese resulted in a decision to follow our own people, and to work among the Chinese there; but under an arrangement whereby Lutheran workers will serve as one united missionary team. The procedures for the work of this team of missionaries from three Lutheran churches in America and from one European society will be worked out this fall.—Four months ago there was born an Evangelical Lutheran Church of Malaya, which in consultation with the Christian Council of Malaya has issued an urgent call for

missionary help. This call has been cleared through CWM's office, and it appears likely that before this calendar year has been completed a strong affirmative answer may be forthcoming.

In taking note of the progress in Lutheran cooperation in world missions, no one must conclude that this is a movement that has its source in CWM. God has given the impulse, and the organization of the Federation and its Commission provided the conditions which allowed the impulse to break forth into life.

From time to time one may hear it said in America—both within and outside the Lutheran church, that the independent status of mission societies in Europe leaves the church as such without real missionary expression. Such a judgment is, of course, much too sweeping and smacks of one who stands on the outside looking in rather than one who is a participant. But when allowance has been made for this, it may perhaps be said that the churches and the mission societies have always stood in danger of a wall of separation growing up between them. However, in the postwar years this danger has receded greatly. New impulses toward understanding and clarification of relationships have been found. Perhaps it is no exaggeration to say that the LWF's very act of calling a Commission on World Missions into being has multiplied these impulses toward understanding and has established a basis for continuing and growing liaison between the church and the mission societies.

In this hurried review of the stewardship that CWM has sought to carry on for the LWF in world missions since we last met at Lund, one cannot repress the question, what of the years that will follow Hannover? Two events within the past year have already pointed to what may well become new mandates for action.

Last February CYCOM adopted a resolution that acknowledged that the inter-missions aid which it provides is basically an LWF responsibility. It therefore follows that CYCOM's administration of the gifts of American churches for inter-missions aid will be done in full acknowledgement that it is a task delegated by the LWF, for which it is responsible to the Federation and through the Federation to the Younger Churches and societies concerned. But CYCOM went farther: it invited other members of the Federation that had not participated in providing inter-missions aid to contribute to a CWM budget to which CYCOM will make contributions. This would mean that part of the work now administered by CYCOM will be transferred to CWM for administration. The proposal was accepted at CWM's Hamburg meeting in April and will be placed before the Executive Committee for approval while we are meeting here in Hannover*).

The second recent event that may shape up a new mandate for CWM's work in the next five years grows out of the Breklum meeting a year ago. For the first time "younger" churchmen were present—three in number. It was obvious that in the Commission meeting they found a forum for presenting points of view that should be given personal articulation before mission directors and board representatives. None of us who were present could escape the absolute necessity for providing younger churches with

* The LWF Executive Committee gave this proposal unanimous approval.

representation through their own nationals on the new Commission that will carry on after Hannover.

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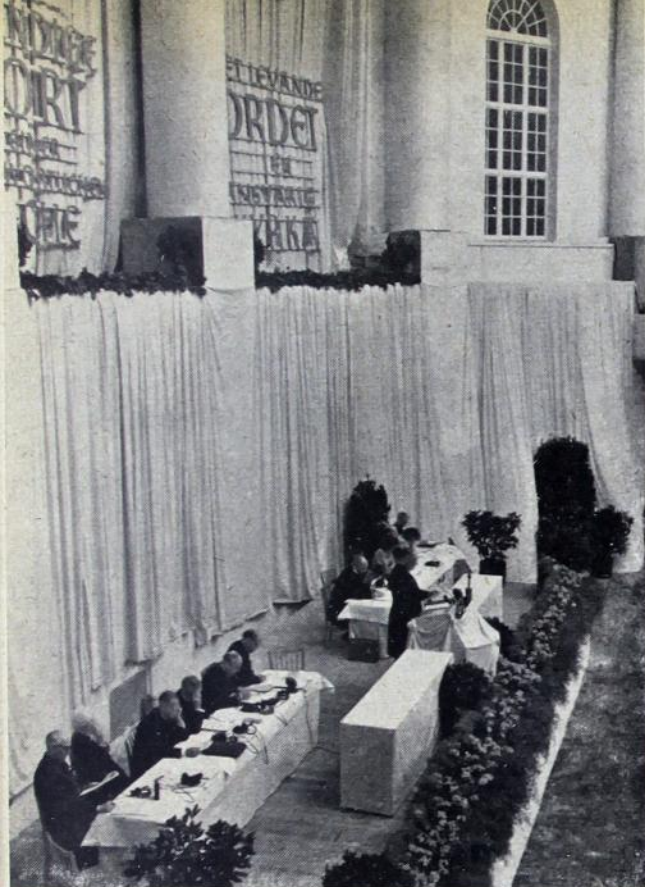
Lund called for more cooperation and coordination of work on the mission fields. There must be no abrogation of this continuing important call, but there is a need of equal dimension that should sound forth as a call from the deliberations of this Assembly. The church of Jesus Christ is being outdistanced by secular forces in the recognition that larger responsibilities can and must be posited in the hands of younger churchmen. In new nations that have come into being since World War II, many of our Lutheran churches continue to be administered by missionaries. Many reasons can be cited to explain the conditions that exist, but this is a day when men refuse to listen to explanations. Only one thing counts, and that is action. Must we not here, under God, invite all Lutheran mission boards and societies to examine the conditions that exist on the fields where they serve? If too many administrative posts are in the hands of Western missionaries, perhaps the years between Hannover and the next Assembly can be used as a period of grace wherein we set our house in order. Failure to do this will certainly rob the Gospel of some its God-given power, and perhaps invite the judgment of our Lord.

Memorial service for the victims of war in all the world, held in the ruins of the Aegidienkirche



(to the left and below): Special prayers for the spiritual renewal of the congregations were said in several churches, among them in the war-damaged St. Martin's Church





President Nygren delivering the opening address on "The Living Word in a Responsible Church" to the Plenary Assembly in the Kuppelsaal

The Plenary Assembly in session





The theme of the Assembly in letters of gold, part of the wall decoration of the Kuppelsaal



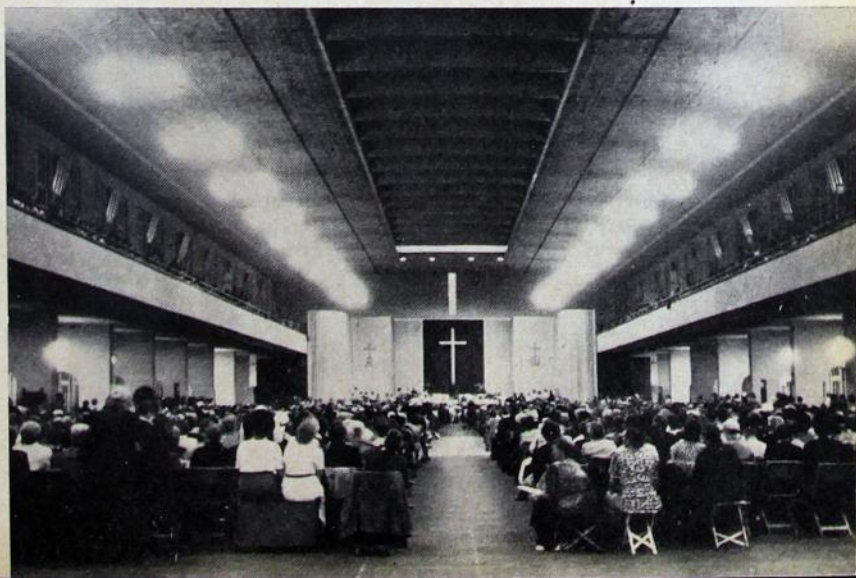
The gallery of the Kuppelsaal, from which visitors from every part of the world listened to the debates of the Assembly

The leaders of Section III, Pastor Kiesow of Sweden, President Joel Lakra of India and the Rev. Martin O. Dietrich of the USA.



In the main tent meetings of the Inner and World Missions took place

Every day before and after work a Matins and a Vespers were held in the Niedersachsenhalle



LECTURES

THE LIVING WORD IN A RESPONSIBLE CHURCH

*Anders Nygren**

Our Evangelical Lutheran Church is the Church of the Word. The Word constitutes its wealth and establishes its responsibility. In general we know far too little about our wealth and about our responsibility. That is why the churches in The Lutheran World Federation which are meeting these days in their second quinquennial world assembly, are requested to consider above all these two things: the living Word, and the responsibility which the Word lays upon us.

I

Let me begin with a few general remarks concerning the significance of this Assembly.

Do you know the real purpose of our meeting here? Some of us may think that the best thing to do would be to bring large crowds of people together, to rally around the banner of the Reformation, to repeat the well-known articles of faith, and to declare publicly: "So be it! Here we stand." And then we would all go home, strengthened by our fellowship and by the realization that there are so many people in every part of the world who have the same faith as we; and we would all be very well satisfied with ourselves because we are such good Lutherans and our doctrine is so sound.

No, my friends, that surely would be the worst thing that we could do; it would be the most un-Lutheran thing to do. Luther has taught us not to rely on his authority, but only on the Scriptures, the Word of God. The notable thing about Luther was that he did not accept the Word merely as something which had come down from the past, but searched and struggled until he penetrated to its very heart and center and discovered its real meaning. He wrestled with the Word, "meditating, searching, pondering, day and night, without letup" until at last it disclosed its mystery to him. He said, "I will not let thee go, except thou bless me," and then he did receive the blessing. If we wish to be faithful to the principles of the Reformation we dare not content ourselves with an inexpensive and comfortable traditionalism.

Roman Catholic critics of Lutheranism often claim that we pick out one specific element of the Christian faith and over-emphasize it to such a degree that it is no longer true but false. It is a fact, as we all know, that many of the sects are given to this error; they suffer from a spiritual

* Dr. Anders Nygren, Bishop of Lund, former President of The Lutheran World Federation.

kind of elephantiasis. An idea which is relatively important, an activity which is perfectly proper in its own place, turns into something positively wrong when it is over-emphasized or viewed absolutely without respect to its relation to other pertinent ideas or activities. This, according to Catholic critics, is where the real error of the Reformation lies. They say that "justification by faith" is quite correct; that as long as it is treated as one point of doctrine among many, there is no objection to it, but that all is perverted by the addition of the word "alone"; that when we assert that justification occurs *sola fide*, by faith alone, we become guilty of over-emphasizing and absolutizing this doctrine; that our exclusion of everything except faith falsifies all our otherwise quite correct statements concerning faith. Luther, they say, followed Paul too closely, too one-sidedly, and thus his theology, discolored by his inordinate loyalty to Paul, became heretical.

This line of criticism is surely out of place in the case of Luther himself, but we must admit that Lutheran writers of subsequent periods have laid themselves open to this criticism inasmuch as they, at least now and then, have described the doctrine of justification by faith alone as "the characteristic and distinctive doctrine of Lutheranism." No church—let me say this very plainly—has the right to cultivate distinctive doctrines of its own. No church has permission to declare: in our group we are mainly interested in this or that particular doctrine and we push all other phases of the Christian faith into the background. No church has the right to say: we follow St. Paul and do not care about the rest of the New Testament. The criticism mentioned above is certainly in place wherever the significance of Christianity is reduced in such an arbitrary, one-sided manner. There is no foundation for distinguishing between various types of the Gospel (Johannine, Pauline, Synoptic, etc.) from which each denomination could choose the one that pleases it best. Christ is not divided. There is only one Gospel. The church has the duty to proclaim the Gospel, the whole Gospel and nothing but the Gospel.

And now I repeat my question: Do you know for what purpose we have assembled here? Our purpose is not, to reiterate what the Reformers said, but to re-think our Gospel, the one and only Gospel, the whole Gospel; to study it anew, possibly from a new point of approach, and to express it in the terms of today. In the Lutheran church it has been customary to approach the Gospel from the Pauline point of view, chiefly because Luther discovered the Gospel while he was engaged in the study of St. Paul. The unique feature of our present assembly is this that it is challenged to proceed from the view point of St. John in re-thinking our conception of the Gospel. This does not mean that we take leave of St. Paul; but it does mean that we penetrate beyond the traditional and well-known terms and expressions, that we seek to enter into the very heart and center of the Gospel; and the Johannine approach may prove to be very helpful to us in this quest.

II

Obviously, the term, "The living Word" is an allusion to the prolog of John's Gospel, "In the beginning was the Word" (John 1:1). Concerning this Word we are told, "In Him was the life" (John 1:4). The Word is the life, it is alive, it is the living Word. A little later the evangelist describes how this living Word was revealed here on earth: "And the Word was made flesh, and dwelt among us, and we beheld His glory" (John 1:14). Here we

are told clearly and plainly who is "the living Word," namely our Lord Jesus Christ. His coming into the world was no mere historical incident; He came in the capacity of the One Who was there from the very beginning. His coming was part and parcel of God's all-embracing plan of salvation before the foundation of the world was laid. All things were made by the Word (John 1:3).

"The Word became flesh"—*ho logos sarx egeneto*—these few momentous words contain the whole Gospel. They tell us that He Who was the life came to us into the world of death and that He bestowed on us children of death the gift of life, eternal life. This is a positive, actual reality. Language has no terms which could more definitely state the actuality of this event that really took place, than these words, "*Verbum caro factum est.*"

At the very outset we recognize how important it is in our thinking to proceed from the reality of the incarnation, from the fact that the Word was made flesh. In this way we avoid two pitfalls which often become fatal to our ideas on justification. Too often we think of it either as an objectively valid, dogmatical theorem or as a purely subjective psychological experience. In both cases the biblical witness is obscured; we fail to see that justification has to do with actual reality, with something that took place in this world, right in the reality in which we live our life. Here we are not dealing with dogmatical statements beyond our understanding, nor with certain emotional experiences to which we may attain, but with something quite different, namely the miraculous transformation of our whole human existence which took place when He Who Himself is the life, the Living Word, came into our world, the world of death. The point of supreme significance is that here something real actually took place. Listen to the apostle and note how strongly he emphasizes that the things which he proclaims are plain facts and tangible realities: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, that we declare unto you: the Word of life. For the life was manifested, and we have seen it and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you" (1. John 1:1ff.). It is not surprising that when one has so strange and exciting a message to proclaim as this Gospel, he appeals to the testimony of all the senses in order to corroborate his assertions and to demonstrate the reality of his message. In proclaiming the Word of Christ, he proclaims nothing else but what he himself had seen and heard and touched; but the thing which he did see and hear and touch was something superlatively marvellous, namely the astounding fact that the life itself had been revealed, that the life itself had come to us from the Father.

We must note, however, that the life did not only come to us through the incarnation, when the Word was made flesh, when He Who was in the form of God, took upon Himself the form of a servant. The incarnation is the beginning of a long road that led from the crib to the Cross and the resurrection. Christ the Incarnate is none other than Christ the Crucified and Risen One (Phil. 2:5ff.). "He was delivered for our offences and was raised again for our justification" (Rom. 4:25). These three, the incarnation, the Cross, and the resurrection, are one indivisible unity. The living Word

is *verbum incarnatum* and also *crucifixum et resurrectum*. The one does not exist apart from the other. The incarnation of the Son of God had its purpose and goal in His death and His resurrection, and without these the incarnation would not reveal the life to us. Christ came into the world in order to take away the power of death by His death and to give us eternal life by virtue of His victory. But of what use would the Cross of Christ be to us if it were not followed by the resurrection? Many persons have been nailed to a cross and have died, and if Christ had not risen from the dead, He would only be one of the many. And, conversely, what would the resurrection be without the Cross? Only an abnormal event, a clever spectacle, without meaning.

Incarnation—Cross—Resurrection: these are the links in the one, great, meaningful chain of reality, of that reality which destroyed the power of death and won the victory for life.

* * *

We are often told that our present age is particularly unreceptive to the message of the Gospel. The Gospel has nothing to offer to modern man, and as a result the people everywhere are becoming increasingly indifferent to spiritual matters, it is said. I doubt very much that this analysis is correct. In fact, it appears to me that we have reached a stage in history where the Gospel may once again take hold of man.

Our generation has witnessed with its own eyes the merciless rule of death over mankind; it has experienced the power of death in more frightful forms than preceding generations ever dared to imagine; it has seen human existence in a state of total dissolution and disintegration, and it has faced death in its most loathsome, detestable forms. These experiences are reflected in the literature of our day where we often find pathetic expressions of deep anxiety and hopeless despair and the strangling conviction that humanity has been delivered into the unrestricted dominion of hostile and death-dealing powers. Anyone who seriously tries to come to terms with human existence and the problems which mankind faces, must ultimately arrive at the inexplicable riddle of death—the inevitable destiny of all that is human. Our current writers and poets are not merely voicing their own emotional reactions or artistic fancies when they write as they do, but they express the conviction which all men are beginning to acquire everywhere, namely the conviction that we are exposed to a horrible and merciless reality from which we cannot escape. It is precisely at this point that an immediate contact is established between our present world and the Gospel. Right into this grim and terrifying reality the Gospel brings its message of a new kind of reality which God has presented to a world condemned to die. The Gospel is the messenger of hope, the new hope that God bestows upon a world that is without hope. For a long time men thought that the Gospel had to do with "other-worldly" things; they called it "unrealistic." And now they discover that this very same Gospel supplies the answer to the most pressing problem of mankind today. Sin is a reality known to everyone even when it is not called by that name, and the curse of death is an inescapable, unconditional, unchangeable reality of life, of every life. If there is to be help anywhere, it must be just as real and just as actual as the deep disorder from which we all are suffering. Ideas and programs are of no avail here; no theory concerning the "existential" self

or life can help us here; it does us no good to be exhorted to live our life "as though" these hostile powers could not really affect us; nor can we overcome the sense of futility simply by an heroic effort to attach some sort of meaning to those things which are meaningless. The thing that is to help us must be something real, a reality which is the opposite of the reality of sin and death. This reality we meet in Christ. "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1. John 1:2).

III

Many of us hope and expect that something will happen in Christendom, but we forget meantime that something has happened and that something is actually constantly happening right now in the present time. Something did happen when Christ came into the world as the living Word and manifested the life to us. Something does happen today when we have the living Word with us and Christ Himself is in our midst. These are realities, facts, and actualities. When Word and Sacrament are employed something happens, namely our actual incorporation in the Body of Christ; here is the point where the living Word becomes the life-giving Word: the Word gives us the life.

The initial gift is Baptism. We are engrafted into Christ by our Baptism. By our natural birth we are made members of the human race; as such we share the sinfulness and decay which are the inescapable destiny of all mankind. But by our new birth we are received into the membership of the new human race which is designated as the Body of Christ, and as such we share His righteousness and His life. We are, as the apostle expresses it, planted together with Christ, we "coalesce" with Him, in the likeness of His death and in the likeness of His resurrection (Rom. 6:5), in order that our whole life may be a life "in Christ" in the fellowship of His sufferings and in the power of His resurrection (Phil. 3:10).—And when the Word is preached, when the message of salvation is heard and accepted in faith, something happens then and there; it is not a mere recital of past events, but a contemporary action. The Word comes to us as the living Word in which the living Lord Himself meets us in actual reality and deals with us, removing us from the power of sin and death and bestowing upon us His righteousness and His life.—The same actual reality attaches to the Lord's Supper. Here Christ Himself is really present and in the most intimate possible manner literally "incorporates" Himself into the church, which is His Body, and into everyone of the faithful members of the church, who are members of His Body, by allowing them to partake of His Body and His Blood, and in this way He bestows upon them the fellowship of His sufferings and the power of His resurrection.

The Word and the Sacraments, then, are the means by which Christ accomplishes His saving work in us. In them, the fulness of God's power is present. "For the Gospel is the power of God unto salvation to everyone that believeth" (Rom. 1:16). If we decide to wait for something to happen, it is often a sign of unbelief: we are not quite willing to believe that the Word has living power; we would like to have more tangible demonstrations of this power; we would like to have a triumphant church, a powerful and mighty church. But is it possible for the church

to be a powerful organization when Christ, its Lord, the living Word, could follow no other road to glory except the road of the Cross? The road He went is the road the church must go. If the church is really His church, God will deal with it, as He did with Christ, "*sub contraria specie*," i.e., totally differently than we would expect. Ever and again we are tempted to cultivate a *theologia gloriae*; we forget too easily that all genuine theology is *theologia crucis*. Christ's kingdom is not of this world; His royal garment is humility; His throne on earth, the Cross. What has the appearance of defeat, is really victory, His and the church's victory.

Something did happen when Christ became man and died and rose again: the life was manifested. Something does happen in the church by virtue of Christ's living presence in Word and Sacrament: the life is given to us. Something also will happen. The life was manifested and was given to us, but so far only as a beginning, or as an introductory gift. This is the paradox of the Christian life here on earth: though manifested and given to us, the life is still hidden and for the time being concealed from sight; our life, as the apostle says, is "hid with Christ in God." The concealment now, proves that the eternal consummation is still to come. The apostle says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3f.).

It is one of the special tasks of the Evangelical Lutheran Church to be on guard against each and every attempt to subtract any portion whatever from these articles of our faith in Christ: Christ did come in the fulness of the time; Christ is really present with us in Word and Sacrament; Christ will return in glory for the consummation of all things.

What has happened, need not be repeated and cannot be repeated. Christ offered up Himself, once for all (Heb. 7:27). The redemption which He obtained for us, is eternal (Heb. 9:12). Even the suggestion that His sacrifice be repeated ("sacrifice of the Mass") is an encroachment upon the perfect validity of Christ's work of salvation, a denial of the unique redemption which He wrought.

What is happening, dare not be dissolved and spiritualized (i.e., de-materialized) as though Word and Sacrament were only signs pointing to another kind of reality. Word and Sacrament themselves are realities, not symbols. Here we have an *est*, not a *significat*.

Finally, we must also reject every type of visionary (*schwaermerisch*) anticipation of those things that will happen. The Gospel is being corrupted and the Christian life is poisoned when men assume that they have attained to that perfection which God has decided to disclose only at the time of Christ's coming in glory.

IV

The living Word, the life-giving Word is our church's treasure. And its responsibility.

"Unto whomsoever much is given, of him shall be much required . . . and of him they will ask the more" (Luke 12:48). Much has indeed been given to our church: the Word. And now we are being asked to respond to this Word ("*Antwort auf das Wort*"), to be responsive and responsible. This is the question: Are we willing to accept the responsibility which the Word lays upon us? This is the question addressed to us, to all

our Lutheran churches. To speak of the church's responsibility is perfectly in order. All things come from God; the living Word comes from Him; the life-giving Word comes from Him; redemption comes from Him. He is the Author and Giver of all. But this fact does not exempt us from responsibility and work (Phil. 2:12f.). It is a delusion to suppose that God had done all these things in order to confirm us in our indolence and love of ease. No, the Word of God and our responsibility are inseparably joined together.

At this point I must repeat my question to you: Do you know the real purpose of our meeting? We are assembled here in order to entreat and request the churches of the Lutheran Reformation to consider their responsibility, to remember their treasure, the Word, and then to think about their response. When one has been entrusted with the Word, responsibility is placed upon him. Our foremost responsibility is really to hear the Word and to accept it with believing hearts. "How shall they hear without a preacher?" (Rom. 10:14). The church that receives the Word, is entrusted with the ministry of the Gospel, which is both a ministry of preaching and also a ministry of watching. One Scripture word in particular sets forth the solemn and momentous responsibility connected with the gift of the Word. We read in the prophet Ezekiel, "I have made thee a watchman unto the house of Israel. Therefore hear the word at my mouth, and give them warning from me." And in case the prophet does not carry out this order, the Lord will require the wicked man's blood at his, the prophet's hand (Ez. 3:17ff.). This Old Testament word is addressed to the church today. The Lord God has made thee, O Church of Christ, a watchman, to hear the Word of God at His mouth and to witness to the world of its bondage to sin and death, and of the victory won by Christ, and of the liberty which He bestows. This is thy responsibility, O Church of Christ! There is only one choice: either to proclaim the message or not to proclaim it; but if the Word is not proclaimed, thou art the guilty one, and the Lord will require at thy hand the blood of those who perish!

But our responsibility extends even farther. The church has been commissioned to send the living Word, through missionary work, into all the world; to seek new avenues of approach when dealing with children and youth, and so on; in fact, to carry on the work of the Lord in all the areas of life. Our assembly is intended to be a work-assembly, and there is more than enough work to do for all the sections if they are willing to assume their share of the church's responsibility.

V

From time to time we hear in our church the slogan: Back to Luther! It is possible to understand this motto correctly: we do have a rich spiritual heritage and need to preserve it and make good use of it. And yet we question the propriety of this slogan, on two grounds.

First, we can never turn the clock back. History goes on, it moves forward, toward the future. The only events of the past that continue to produce history are the acts of God; they are living realities now and for all time to come; but all other events that lie in the past have ceased to create history.

Second: When we speak about Luther in our church, we are not thinking primarily of a character of past history, but rather of his work. The things

which Luther produced by his labors, do not lie behind us, in the past, but in front of us, very far in front. Luther is not obsolete, but very far ahead of us. In fact, he is so far ahead that we have to expend serious efforts even to locate him and then work vigorously to catch up with him. The Reformation is not an end, but a beginning. All the minor historical movements which apparently superseded the Reformation, such as orthodoxism, pietism, rationalism, and romanticism, have had their day; they have accomplished, or failed to accomplish, their particular aims, and then have gone their way. But the Reformation marked a beginning; to us it still is the initial stage of something to be accomplished in the future. Dr. Martin Luther is just beginning to become effective!

Therefore, not back to Luther, but: Forward to Luther! For he points the way to a deeper appropriation of the Gospel of Christ.

When we issue the motto: "Forward to Luther!" we could express the same thought in this way: Forward to the heart and center of the Gospel, forward to the whole message of the Gospel, forward to Christ, Who in the midst of death and human misery is the living and life-giving Word of God.

"To Him be praise and dominion for ever and ever. Amen."

OUR CHURCH SERVICE

*Peter Brunner**

Holy Writ says to us, "Serve the Lord!" This means that our whole life should be spent in continuous service of God. But we, the disciples of Jesus cannot serve the Lord without assembling in His Name in order to hear the Word of God, to celebrate the Lord's Supper, and to offer prayer, praise and thanksgiving. The service of God involves our whole life, but it has its living center in the worship service of the assembled congregation. The subject of this lecture is the congregational worship service, our church service.

This worship service exists only since the Day of Pentecost, at the end of the way that God had chosen in order to bestow the blessings of perfect salvation upon mankind. Unless God had "spoken unto us at the end of these days" in the incarnation of His Son, there could be no church service. Christ had to suffer and die and rise again, before the Spirit was poured out, and only then did the congregation of the last days assemble for the worship service. The foundation of the church service is the Cross of Jesus and His resurrection. Jesus died and rose, for us. When He came down upon this earth and took upon Himself the curse of the Cross, He reached out for us, He gathered us lost and condemned creatures unto Himself, He took our sinful existence upon Himself, He received us into the fellowship of His Cross, and He entered and recorded our names as members of His Body. God condemned us—in Him. God saved us—in Him. Because Jesus

* Prof. Dr. Peter Brunner, Professor of Systematic Theology in the University of Heidelberg.

"incorporated" our lives in His Body, we share the bloody judgment of death to which He submitted; but He also carried us along in His victory over death and the grave, and by His bodily resurrection gave unto us imperishable life.

The Cross of Jesus and His resurrection mark the beginning of the "last things." The Cross of Jesus and His resurrection are the turning point where two worlds, two aeons, meet. The Cross and the resurrection lift the old aeon out of its bearings, they unbolt the gate for the new aeon to come to us. The Holy Spirit is the first gift of the new world of God. The worship service of the church presupposes this turn of the aeons; more yet, each church service comprises this turning point: in the service the "last things" commence. The service, like the Spirit, like the church, is an eschatological phenomenon. In the service we stand at the brink of history; we are near the return of Christ. The Lord is at hand. The kingdom of God is near. The resurrection of the dead is nigh at hand. It is in this atmosphere of the approaching end of all things that the church celebrates its service.

But the Lord has not appeared as yet. The bodies of the dead have not been raised as yet. We are still sojourners here on earth. We are still living in the interim between the Lord's ascension and His return. We are conducting our service in this interim. This interim determines the nature of our service. That is the reason why our service resembles the tabernacle of Israel traveling through the desert, beholding from afar the city in which there will be no temple and God will be all in all. At the juncture of the "exodus" from the land of death and the "transition" to the heavenly Jerusalem—at this juncture the church celebrates its service.

When we turn our attention to the place of the church service in the life of the individual Christian, we discover the same interim-feature, the same note of transiency. Before you can fully participate in the church service, something must have happened to you. Long ago, long before you were born, Jesus had received you as a member of His Body, taken your guilt upon Himself, and redeemed your life. But now, since you have been born, the things which were realities in Him, must become actual realities also in your present bodily existence. This has been accomplished in your Baptism. Your Baptism means that you, as a being with physical existence, have an actual share in Jesus' death, and that you, as a being with physical existence, have a share in His life. By your Baptism you were incorporated in the sacrificial Body of the crucified and exalted Lord. And only now, after crossing the baptismal threshold and after joining the eschatological people of God, only when you are a member of the Body of Jesus, a member of the *ecclesia*, only now your service of God can commence. Baptism is the foundation of the worship service.

When you passed through the baptismal door, Gospel and Baptism gave you all that pertains to salvation. But salvation may be lost, squandered, or abandoned. You need to watch over it, especially in seasons of affliction; you will have to struggle valiantly in order to preserve it. But the only way to preserve our salvation is by a continual return to Baptism, i. e. by a biding within the saving Gospel and by a biding within the Body of the crucified and exalted Lord. To this end we have been given the preaching of the Word and the Lord's Supper. As long as we walk in this earthly body, we sin daily and daily deserve the wrath of God. For this reason, the Christian church devotes supreme attention to the forgiveness of sins, also when it conducts worship services. The living Word and the Sacrament of the Altar

were given us in order that we may receive forgiveness of sins, ever and again.

Whenever man in faith accepts the forgiveness of sins, he actually experiences the new creation: the old Adam dies and the new man is raised, who accepts God's saving gift and glorifies His Name. Having been brought to life by the Holy Spirit, the Christian believer is permitted even now, in the worship service, to join the angels' eternal songs of praise although his words are but feeble, defective, and stammering. The church service, in other words, occupies a place between the believer's baptismal death and his physical death, between baptismal awakening and heavenly consummation. The church service has its place where sinners are being justified and, having been justified, praise God in the power of the Spirit. In the church service the saving gift of God comes down to us and we in turn give glory unto God in the sacrifice of thanksgiving and praise. In the church service our earthly pilgrimage and our citizenship in heaven reveal themselves in one and the same event. The place where we die with Jesus by living with Him, and where we live with Jesus by dying with Him—this eschatological transition point from death to life, is the place of our church service.

The worship service of the church is encircled by the angels' worship in heaven. Angels are individual beings the same as we, except that they are beyond the possibility of temptation and affliction. They devote their total existence exclusively to the uninterrupted praise of God. Their adoration, praise and testimony forms, as it were, the sounding board reflecting and re-echoing God's innermost nature and His deeds.

The worship service of the church is encircled by the worship which so-called mute creation offers to God. Creation is "mute" only in the sense that our ears are deaf and unable to hear its voice. Even now, all creation is continuously at work, praising the Creator Who called it into being by His creative Word. The "groaning of creation, earnestly expecting the liberty of the glory of the children of God," is only a thin veil covering for the present moment the eschatological jubilation which will break forth and join the chorus of the heavenly hosts when all things are made new. When that great Day comes, we shall hear the voice of the whole world, of the cosmos, from steepest heights to lowest depths, as it ascribes blessing, glory and honor unto Him that sitteth on the throne and unto the Lamb.

The church service occupies a place midway between the angels' worship and nature's worship. The worshipping church lifts its eyes to the heights above where the angels worship, but it also is ready to join the songs of "the isles of the sea" and "the trees of the wood." These three, the angels' service above and the church's service here on earth and the service rendered by the cosmos, are directed toward one and the same goal; they are converging lines, as it were, and will ultimately merge on the last Day in one grand, all-inclusive worship service.

It is, then, a threefold "interim" in which the church holds its worship service: soteriologically, between Christ's ascension and His glorious return; anthropologically, between man's baptismal death and his physical death; cosmologically, between the superhuman creation in heaven above and the subhuman creatures here on earth. The place of the church service is there where by the Holy Spirit the world to come breaks in upon this present world; there where the new man, raised to life with Jesus, through faith and love and hope, by dying unto self, grows unto the measure of the stature of the fulness of Christ; there where nature's praise of God converges toward

the church's worship and where the church seeks to add its songs of praise to the anthems of the angelic host. Expressed differently, the place at which the church conducts its worship service has three eschatological aspects: one is the transformation of this perishing world into the kingdom of glory; the second is the transition of the justified sinner from a life filled with temptation and affliction to final and complete union with Christ in the resurrection; the third is the transformation which bestows upon the entire cosmos the liberty of the children of God and raises the children of God to the heights where the hosts of heaven sing God's eternal praise. This three-fold interim with its eschatological implications determines and limits the nature of the church's worship service.

What actually transpires in this church service, is an eschatological miracle. What we hear and see, are human words, human actions, and poor, earthly things. But in, with, and under these human words God Himself is speaking. In, with, and under these human actions He Himself is acting. In, with, and under the bread and the wine in the Holy Supper the Body and the Blood of our Redeemer are really present. In, with, and under the words of human persons, a Spirit-wrought word will rise through all the reaches of the universe to the throne of God and converse with God by the Spirit. In, with, and under these words and actions of men, there shines the reflection of the glory of God, magnifying the Lord. In, with, and under human and earthly elements—God Himself, the Lord Himself, the Spirit Himself! This is what makes the church service an eschatological mystery.

*

The church service has two distinct parts: God speaks to us in His Holy Word, and we in turn may speak to Him in prayer and praise. Christ remains in the midst of us as He that serves; in His Word and in His Supper He gives Himself to us. And we in turn may freely serve Him: the Lord of lords and King of kings. God serves us: the service is *sacramentum*. We may serve Him: according to His good pleasure our service may become *sacrificium*. These two phases permeate one another. The sermon, in a way, is a praise-offering. Even by listening to the sermon we praise the Lord. The Gospel can be preached or heard only by those who pray. The Holy Supper can be celebrated only in an atmosphere of prayer. Prayer, as Doerne says, is a *Totaldimension* of the church service, i.e. permeates every part of it. When we offer our praises we proclaim the great deeds of God. In the Lord's Supper we do not only receive God's gift of grace, but we also gratefully proclaim the Lord's death till He come.

God's service to us is the basis for our service to God. His Word elicits our answer; His gift of Himself to us enables us to give ourselves to Him. Let us, therefore, consider on the one hand how God serves us through the proclamation of the Word and through the Sacrament, and on the other hand, how we may serve Him through prayer, confession, and praise.

The proclamation of the Word includes more than the sermon. Preaching serves the Scripture that has been read. But the congregation also proclaims the Gospel: in the form of psalms and hymns and spiritual songs. In the words of absolution we have the heart and center of the Gospel.

The Word is proclaimed by order of the risen Lord. The preaching of the Gospel has within itself the authority of Him who said, "All authority hath been given unto me in heaven and on earth." When the apostolic Gospel is proclaimed, Jesus Christ comes to His assembled congregation as its con-

temporary Lord. Where He is present, there also His words and deeds become present and contemporary. What Jesus has done for our sake, cannot possibly be confined within the limits of time and space. His Cross and His resurrection have lifted our old world out of its bearings. The aging history of our world does not have enough strength to assimilate the Cross of Jesus and His resurrection like ordinary earthly occurrences. The incarnation of the eternal Son of God, His suffering, death, and resurrection have burst open the portals through which the new world of God breaks into this old, present world. The Cross and the resurrection themselves stand directly in the doorway from the old world to the new. They are events which actually occurred once; they are historical events; but nevertheless they share the sovereign eschatological freedom of the kingdom of God. The events of the life of Jesus Christ which took place long ago in Palestine in the days of Caesar's governors, have pierced the texture of history; they have overcome the dominion of the aeons governing this world's history, and have entered into the royal freedom of the kingdom of God where the boundaries of time and space are no longer in effect.

Jesus' victory on the Cross is part of this sovereign eschatological kingdom and now, in the Gospel, in Baptism and the Lord's Supper, becomes contemporary with us, tangibly and truly present. Gospel, Baptism, and Communion are, as it were, the arms with which Jesus' Cross and Jesus' victory reach for us; the hands with which He gives Himself to us. In the Word of the Cross the soteriological event of Christ's crucifixion is made contemporary by virtue of its eschatological sovereign freedom. In the word of reconciliation the event of reconciliation occurs. Through the proclamation of the Gospel the things which Jesus accomplished for our sake, become actually present for us, as really present as food and drink set on a table for a man to take and touch and eat.

The spoken Gospel, therefore, is no merely human word. It is filled to overflowing with the wondrous blessings of salvation. It is a creative Word. It does create whatever it says. It is the open hand with which God distributes the treasures of forgiveness, life, and salvation. When the Gospel is proclaimed in truth and purity, by Jesus' command and upon the invocation of His Name, then the word of the preacher becomes and is the saving, life-giving Word of Jesus by virtue of His unwavering faithfulness. There is no room here for doubt or debate; here is unshakable certainty. With sovereign freedom, the unwavering grace of God is here made contemporary, offered, given, and distributed to us in the living Word of the Gospel, by virtue of Jesus' unwavering faithfulness.

This Word contains the fullness of eschatological salvation. That is the reason why all those who hear it, come to face the eschatological crisis. The Gospel would save, and not condemn. By virtue of Jesus' victory it bursts the locks of our hearts and enters into the very center of our existence. Now we face the crisis where the decision is made whether we allow Jesus to save us by accepting Him in faith as our Savior, or whether—sad, unfathomable mystery!—we harden our heart and reject the work of the Spirit. Faith means life everlasting; obdurate unbelief, eternal death. The Word of God is full of power, but it never "overpowers" or violates a human being. There is always the mysterious possibility for man to reject the salvation proffered to him in the Word, at any time. The proclamation of the Word thus gives crisis-character to the church service: it is the place where the final decision concerning salvation or damnation is made, a

decision which is directly connected with the Last Judgment. The question whether in the Last Judgment I will be acquitted or whether I will be damned, is decided here and now when I meet the Living Word of the Gospel.

The Gospel is preached to all men, the unbaptized as well as the baptized. The preaching service is a public service open to everybody. The Lord's Supper, however, is a service where only the baptized members of the church participate and the doors to the outside world are closed. The Lord's Supper is a special gift of Jesus for those who have entered through the door of Baptism; it is the specific means of grace for the organized congregation of His followers. The Lord's Supper is the most distinctive part of the worship service of the church.

The Lord's Supper which we celebrate, was instituted by Jesus. To deny that Jesus Himself instituted the Lord's Supper means to discard the Sacrament. The sacramental reality of the Lord's Supper flows forth from the authority of Jesus' own act of establishing it and from the authority of His words of institution. The Supper which Jesus celebrated in the night in which He was betrayed, has the power within itself to release a chain of celebrations beyond the original meal held at a particular hour with a particular group of disciples; to inaugurate a series of identical suppers in which the original meal is ever and again re-enacted. The same Lord who in that memorable night acted and spoke in the fullness of messianic authority, now acts and speaks with the same divine authority every time His congregation celebrates the Holy Supper in His memory; and thereby He constitutes it as His Supper.

The sacramental reality of the Lord's Supper is like a large circle: from its center and inmost heart of hearts, shining radii emanate in all directions and extend to every part of the area within the circle, filling the entire area with the deep meaning of the Holy Supper.

The Lord's Supper is Gospel proclaimed by word and by action. Whatever we have said concerning preaching also applies here. The Lord's Supper, however, has several distinctive features. One is, that an action here has the qualities of Gospel-proclamation. The Lord's Supper has the form of a symbolic action, but this form is eschatologically filled with real content because Jesus' saving work is made contemporary and present. The work of salvation, accomplished once in history and concentrated in the Cross of Jesus, is actually re-presented in the Lord's Supper and made present, contemporary, and real. In effect, Jesus allowed His disciples in the night in which He was betrayed, to share in the atonement which He was about to accomplish but which He here mysteriously anticipated by His word and by His action. What happens when we celebrate the Lord's Supper today, is the re-presentation of Jesus' total work of salvation. In terms of the comparison used above, this re-presentation is the area of the circle, but not yet its very center.

The innermost center of the Lord's Supper is created and also interpreted by the words which Christ spoke concerning the bread and the cup. "This is my body for you . . . This is my blood of the new covenant shed for you unto the remission of sins." These words do not interpret an action or a symbol. They state what the food is that is used in this action. The relation which Jesus establishes between bread and Body and between wine and Blood is "not analogy but identity" (Lohmeyer). The bread remains bread,

and the wine remains wine. But by virtue of Jesus' word of institution this bread is His Body given into death for us, and this wine is His Blood shed for us.

The Body of Jesus which we receive in the Lord's Supper is the bodily humanness in which He accomplished our salvation. Jesus' saving work, Jesus' saving suffering, Jesus' saving victory, Jesus' entire physical life, lived for our sake, His death suffered for our sake, His victory for our sake—all of this is in His Body and is His Body which we receive in the Lord's Supper in the form of bread. Jesus' body, in particular, is His sacrificial Body. This Body and His sacrificial death are identical. In His sacrificial Body we have His sacrificial death. In the covenant-Blood of Jesus we have the presence of Jesus' covenant-sacrifice. In giving us the Blood which He shed in the sacrifice, the sacrificial Lamb gives Himself to us. The duality of bread and wine, of Body and Blood calls our attention to the fact that the Body which was sacrificed on the Cross and the sacrificial Blood of Jesus which established the new covenant, are really present under the eucharistic food and are offered to us and received by us as the bread and the wine are being distributed.

Forgiveness of sins and life eternal are given us in the Lord's Supper in this manner: they are included in the sacrificial Body of Jesus which is really present in the eucharistic food. The treasure chest—the sacrificial Body—and the treasure—forgiveness of sins—are here united and identical. Nothing is interposed between the Cross and forgiveness. The gift and the Giver are one, the sacrifice and its effect are one.

The Lord's Supper bursts all the locks and chains of this perishing world of death. Clothed with the garments of salvation we ourselves are placed within the doorway which was opened by Christ's sacrificial death and leads directly into the coming world of God. The Lord's Supper takes on the character of an eschatological festival of joy. The Lord's Supper reflects the joy of that meal in heaven when the Lord will drink anew of this fruit of the vine, with us in the Father's kingdom. Thus the Lord's Supper is a meaningful anticipation of Christ's royal marriage supper. While we celebrate the Lord's Supper here below, we are close to that other supper that will be celebrated when the great multitude in heaven cries aloud, "The marriage of the Lamb is come!" We celebrate the Lord's Supper at the very threshold of this other supper. In the Lord's Supper the presence of that other supper is only thinly veiled; it is so near that we almost hear the Lord say, "Behold, I come quickly," and the response of the Spirit and the bride, "Come. Amen. Come, Lord Jesus." There, where this dialogue takes place, where bride and Bridegroom are near the threshold, waiting for one another, there is the place where the church of Jesus Christ celebrates the Supper of the Lord.

Like the preaching of the Gospel, the Lord's Supper brings the congregation and each communicant into the eschatological crisis. When we meet Christ in the Lord's Supper, we meet Him person to person; this meeting requires a decision on our part, and it leads to a decision concerning us. "Let him that loveth the Lord come! If any man loveth not the Lord, let him be anathema! Maranatha!" These words were recited in the apostolic age at the beginning of the Communion celebration; they are an earnest reminder that the Lord's Supper does not release us from the eschatological crisis.

In the Lord's Supper all of us who commune are incorporated into the one sacrificial Body of Jesus. Thus the many become one Body which is pervaded by Jesus' sacrificial love. Woe unto him who ignores this fact! Woe unto him who forgets that this one Body as whose members we have been re-established in the Lord's Supper, can exist only by virtue of Jesus' sacrificial love. Whoever ignores this, fails to "discern" the Body. He actually casts away the love which was transmitted to him in the sacrificial Body of Jesus and brings judgment upon himself. The Sacrament of the Altar saves indeed, but only on the condition that it be received in faith, and faith includes love and is active in love.

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We are certain that in the Gospel and in the Lord's Supper God offers to us the gifts of salvation. He serves us, most assuredly. Whether we serve Him, is open to question. Our divine service is service of God only when we pass through the eschatological crisis in such a way that we accept in faith the proffered blessings of salvation. Unless God awakens us by Holy Spirit, we are unable to worship Him in spirit and in truth. We cannot grasp with our intellect but only gratefully confess that the eschatological crisis does not in all cases result in hardening of the heart and unbelief but that also the blessed miracle of faith takes place. Worship is a fruit of such faith. Worship is "new obedience." Because of this, our worship in this life will always be imperfect. The new man's obedience and the old Adam's disobedience are warring against one another, like spirit and flesh. Therefore our worship will only then be service to God when we live a baptismal life, when we daily die unto self and though dying live with Him.

Since our worship service is "new obedience" it is not governed by the coercion of the Law. Our worship is characterized by a spontaneousness which is produced solely by the Holy Spirit. Our service should not resemble a violent struggle but rather the self-forgetful happy play of children. Our service is rendered without murmuring, voluntarily and gladly.

The fundamental form of our service before God is prayer. The mysterious character of the church service may be most plainly observed in prayer. We do not know how to pray as we ought. Our prayers are but the vessel to be used by another One. What matters is that this other One, the Spirit, enters into our words and that He Himself in, with, and under our words makes intercession for us before God with groanings which cannot be uttered.

Prayer is the supreme privilege of the children of God. Prayer is the exercise of the right of sonship in the family of God. Sons may freely express themselves in the family circle. Prayer is the form in which even now God allows His children to share the dominion exercised by the only-begotten Son, our Brother forever. The Church is a royal people and shows it above all by praying.

Prayer is first of all petition. The children are totally dependent on the gifts and presents of the Father. They are still sojourners, subject to grief and affliction, engaged in battle day and night. Prayer and eschatological struggle belong together, as do prayer and eschatological hope. Our cries for help and our supplications will cease only at the return of Jesus when nothing will be left but thanksgiving, adoration, and praise.

When the children of God voice their petitions, their foremost concern is His cause: that His Name be hallowed, that His kingdom come, that His will be done. But at the same time we may uncover before the Father all

our needs, even the lowest depths of our lives. Children hide nothing from their Father. They talk to their Father frankly, without disguise or deceit, about all the things which threaten and torment them.

The children are certain of being answered when they talk to their Father. While they ask, they recognize what has been given them in the past. While they ask, they receive an advance pledge of the blessing asked for. Thus the prayer of petition turns into thanksgiving. That we are sons of God and therefore His heirs, makes us eternally grateful to God for all that He has done for us in His Son. Thus the church's prayer turns into the prayer of thanks (*eucharistia*), into the thankful recital (*anamnesis*) of the marvellous saving works of God.

Prayer reaches its completion in the adoration and praise of God. We cease to supplicate and entreat when we praise God. The praise of God rises also above thanksgiving. Praise of God reflects the very glory of God. Praise expresses itself in doxologies and exultant hymns of adoration. When we praise God—though we are still pilgrims on earth—we have a foretaste of the worship service rendered above by the hosts of heaven.

The praying congregation is also a confessing congregation. The act of confession is the direct reflection of the fact that the assembled congregation has met the living God in the living Word. This confrontation compels us to bend our knees: we confess our sins. Sinners who confess, receive grace. The confrontation raises us up and lays the *credo* upon our lips. The creed adds the church's Amen to the message of salvation: we confess our faith. When confessing its faith the church is reminded of the fact that it is still engaged in battle against the world. The church's only defense is to confess its faith. This is the church's final word of witness, beyond which there remains only the possibility of witnessing by martyrdom.

Our confession has no design or purpose nor any ulterior motive. Spontaneously, urged only by an inner compulsion, we simply testify of the great things that God has done for us. Thus our confession takes on the character of an offering of thanks and praise. Our confession is the public, thankful acknowledgment of salvation as planned by the Father, accomplished by the Son, and bestowed on us by the Spirit. It is the jubilant praise of those who are saved. It resembles the church's hymns of triumphant joy.

Both prayer and confession reach their climax in glorifying the Triune God. "Glory be to the Father and to the Son and to the Holy Ghost! Glory to God in the highest! Glory be to Thee, O Lord! Hosannah, blessed is He that cometh." These are acts of acclamation; they are ascriptions of glory to God. Here the congregation offers homage to its King. These exclamations show that the Lord is the Ruler; they manifest His dominion, and forecast His epiphany. At the end of time every knee shall bow and every tongue shall confess that Jesus Christ is Lord, but the congregation of the Lord renders this homage voluntarily, now. As the church worships, the last things begin to outline themselves. The services celebrated in the city to come cast their radiance upon the services of the pilgrim church. This indicates that the church's worship service has a relation also to the earthly *polis*. The very act of conducting a church service is a fact of political significance. When the assembled congregation ascribes all glory to God, it rejects emphatically any deification of earthly political powers or rulers. Whenever political rulers snatch after the glory of God and seek to adorn them-

selves with divine dignity, then the mere fact that the church keeps on conducting its worship services, is equivalent to a political challenge and a political act of war. The battle between Christ and antichrist will go on until the end of this world, and then the church's doxologies will turn into the cosmic song of praise and all tongues of things in heaven and things on earth and things under the earth shall confess that Jesus Christ is Lord, to the glory of God the Father.

The ascriptions of majesty and glory to God are excelled only by the hymns of praise and adoration. Here the church reaches the limit of what it says of God to God. In prayer, confession, and ascription there still are tangible traces of the eschatological struggle, but the hymn of praise presupposes the end of all battling. It is the hymn of victory. It shares the quality of the new song, the perfect song before the throne of God. In its hymns of praise the church on earth joins with all the angels and archangels, with cherubim and seraphim and all the company of heaven, magnifying His glorious Name. Here the creature expresses its ultimate and deepest adoration of God, standing at the very gates of heaven; it has no other purpose than to exist for God; yielding undivided devotion to Him, its sole occupation is to reflect the undiminished glory of God; this is the end of the road. At last, creation arrives at the stage where it completely fulfils its original and eternal purpose, namely to receive the heavenly glory of God and to reflect it effulgently into all the universe, that God may be all in all.

LUTHERAN ETHICS AND LUTHERAN MISSIONARY PRACTICE

*Gustav Stählin**

A

The subject which has been assigned to me involves a number of problems: Is there a specifically Lutheran ethics? Is there a specifically Lutheran missionary practice? And if these two questions are answered affirmatively, is it correct to assume that Lutheran missionary practice is, or ought to be, determined by the principles of Lutheran ethics?

Concerning the first question: Within the precincts of Christendom it happens now and then that ethical principles and points of view are set forth which may be labeled as un-Lutheran. But it is more than doubtful that there exists anywhere a system of ethics which may justly claim to be the one and only proper presentation of Lutheran ethics. At all times some good Lutherans have arrived at ethical convictions very different from those of other good Lutherans. In spite of such divergences, however, we are safe in maintaining that the fountain and norm of all Lutheran ethics is the New Testament ethic. This is the criterion by which every system of Lutheran ethics can be, wants to be, and must be, judged. And

* Prof. Dr. Gustav Stählin, Professor of New Testament Theology in the University of Erlangen.

for the same reason Lutheran ethics sets forth only those things that apply to the life and activity of all Christians alike.

Concerning the second question: The preceding statements lead me to assert that no missionary practice may be described as an exclusively Lutheran practice or as the one and only genuinely Lutheran practice. A practical missionary problem may be solved in a variety of ways according to the ethical point of view from which it is approached. The history of missions furnishes a number of proofs for this assertion; a well-known case in point is the caste-problem, which will be touched upon later. Nor should we ignore the fact that some things which are labeled "Lutheran" are found also in other Christian communions. In the discussion that follows I would like to have it understood that "Lutheran practice" is not taken in the sense of exclusiveness or monopoly.

Concerning the third question: Is it basically really necessary, and advisable, to shape our missionary practice according to the specific answers supplied by ethics? Is it not rather the faith of the messengers that should decide the issue when missionary problems arise? Is not all Lutheran mission work governed by the rule that Paul followed, "from faith to faith?" Does not this rule indicate the beginning and the end of all our missionary efforts? Does not our mission work proceed from grace to grace, from the church to the church, from Christ's first coming to His second advent, and above all: from God to God? (Compare especially 1. Cor. 1:30; Phil. 1:28. — 1. Cor. 8:6; Rom. 11:36.) Is it not true that this basic principle determines all the details of missionary practice? Have not, as a matter of fact, Lutheran missionaries often simply waited when difficult practical problems arose, until the Gospel itself brought about the decision? But, of course, it is not always possible to wait; there are times when concrete decisions have to be made then and there, on the spot. In such situations we Lutherans are most likely to indicate our real attitude: we appeal to those standards of judgment which we regard as valid. An important question in this field is, e.g., the extent to which—alongside the directions and examples found in Holy Scripture—Christian experience may be allowed to have a voice in determining our course of action. As a matter of fact, many of the characteristic traits of missionary work have grown out of the compulsions of experience, and this is true of all denominational missions, including the Lutheran missions; many times "scriptural" methods were modified by subsequent experience. We shall meet this problem when we discuss the relation of baptismal fellowship and communion fellowship.

Let us approach this problem from the concrete missionary situation rather than from systematized Lutheran ethics. The latter would be out of my sphere, anyway; I am no professor of systematic theology and am not speaking to students of systematic theology. Nor am I addressing the experts in missions as though I were telling about some new discovery. All that I am attempting to do is to talk to you—whether you are closely affiliated with mission work or not, whether you are acquainted with its problems or not—as persons who are concerned about missions, as Lutherans who are vitally interested in missions; I want to give you an insight into some of the burning questions of missionary practice and to present those criteria that guide us Lutherans in finding the right answers. There are so many such problems that I must confine myself to a discussion of

only a few of them, but I hope that these few may serve as illustrations and paradigms.

We will have to distinguish two chief areas of missionary practice, although the lines of demarcation naturally are somewhat fluid. One is the proclamation of the Gospel; and the other, the building of the church in the non-Christian world.

B

Let us, then, discuss first some practical problems connected with the proclamation of the Gospel.

Thesis 1: Lutheran missionary practice is forward moving.

Since it is the Gospel that gives direction and shape to Lutheranism, Lutheran missionary practice moves onward, marches forward, is "aggressive" in the best sense of the word; it shares the straightforwardness, directness, persistence of the Word of God which is "quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." The Word takes the offensive; so does Lutheranism; so does Lutheran mission work: we know that we have to tell man something which makes him squirm, which he does not like to hear; but we do not beat about the bush, nor do we push the more "pleasant" features, some of the side-issues into the foreground in order to hide the *skandalon*, the offense, of the Cross; we would not want to dilute our message or disown our fathers. We follow Martin Luther's rule: "Cheerfully into the battle! Tell them plainly what they don't like to hear!" (Weimar ed. I,2,50,13ff.). Of course, this does not mean that we proceed clumsily, or coarsely, or with a kind of narrow-minded stupidity that spoils everything from the very outset. No, we are straightforward and outspoken because we would win men for Christ, and therefore we leave no means untried in order to bring those who ought to hear the Gospel message, to the point where they will listen. If we had always followed Luther's principle, we could perhaps have avoided some detours and failures. Closely connected with this point is:

Thesis 2: Lutheran missionary practice is flexible.

This, too, is a characteristic quality of the Gospel. Luther clearly recognized this mobility, or elasticity, of the Gospel when he spoke of the "torrential rain" that comes down, now here, now there, and quickly moves from place to place. Similarly Johann Albrecht Bengel talked about the Gospel that sheds its light on some regions while others because of their ingratitude are covered with darkness. This mobility, this "versatility" of the Gospel is the divine pattern for genuine mission work. The outstanding human pattern of all true missionaries, the Apostle Paul, followed the same method: wherever the Word had no effect and was rejected, he did not stay long, e.g., in Thessalonica and perhaps also in Athens. We should follow the same practice. A true missionary knows that he cannot compel the Word to display its efficacy; he never uses high pressure methods. He knows that the Gospel is always "on the go," and he himself is ready to move whenever required. Of course, he will not prematurely leave his work, in unbelief or impatience or frustration. But as I see it, the danger confronting Lutheran mission work lies in the opposite direction:

we sometimes "hang on" where obviously a state of stagnation has set in and where we should declare a "moratorium." The decision to abandon a field will not be taken quickly, and probably never with complete unanimity; when we face issues of this nature we will have to pray earnestly for clear vision and the courage of our convictions.

Thesis 3: Lutheran mission work lays stress upon both, the witness of preaching, and the witness of living the Gospel.

Jesus is God's missionary *par excellence*. He performed His missionary task by speaking the Word "as one having authority," and by His very existence and mode of action. In a limited sense, this applies also to all mission work, and particularly to Lutheran missions from the very beginnings to the most recent times. Martin Luther—although he did not initiate any specifically Lutheran missionary endeavors—followed this principle, for instance when he asserted that every Christian soldier who had been made prisoner of war by the Turks should be a missionary, not necessarily by preaching the Gospel but by living a life that glorifies the Gospel and honors the Name of Christ; he argued that in this way the Christian prisoner would put to shame the Turks' religion and perhaps convert many of them. (Weim. ed., 30, II, 194, 28ff.). As a basic principle, this simple rule applies to every Christian, but it applies especially to all those who are engaged in mission work.

We said above that this "mission of living the Gospel" is a mark characterizing Lutheran missions, but probably we should have said: it ought to be so; in reality many a non-Lutheran missionary has probably given a more convincing life-witness of his Lord and Master than many Lutheran missionaries. Perhaps we are not justified in claiming that this is a basic mark of Lutheran mission work; like in so many other instances, our practice does not keep step with our knowledge and often lags far behind. But it is encouraging to note how strongly this principle is being emphasized in the mission work done by the young churches (touched upon once more later in this lecture). Are not the Lutheran Telugus a shining example? After existing for a millennium as outcasts, they did not have the ability to clothe their witness of Christ into suitable words, but the changed lives that they lived were so eloquent that their neighbors, even those of high castes, asked in amazement: who is this Lord and worker of miracles that can effect such transformations in human lives? Or think of the young congregations in New Guinea: they serve as missionaries of the Gospel simply by their existence; old things have passed away, new things have taken their place and witness effectively of Him Who said, "Behold, I make all things new" and Who does what He says. Or think of the Christian villages in East Africa where all the people offered exemplary obedience to their pagan chief, in distinction to neighboring pagan villages and clans; these Christians gave a direct and unmistakable testimony of the strength which the Gospel supplies. These are instances of the new life of the Christians powerfully animating the work of Christian missions.

The heart and center of all Christian and Lutheran ethics is *agape*, love.

Therefore we say in

Thesis 4: Lutheran missions practise love.

Love and its manifold expressions have always been part of Lutheran missionary practice. It cannot be denied that deeds of love and acts of assistance in all conceivable needs of body and soul were among the chief means of Jesus' missionary ministry. Not as though Jesus had healed people in order to win them over to Himself—He did want to win them for God—but all His acts of healing the sick, feeding the hungry, driving out demons, and all His other deeds of love were part and parcel of His message. And therefore the bearer of this message of God's love and mercy today cannot but prove its truth by deeds of love. This is the reason why Lutheran missions erect and maintain hospitals and homes for the incurable, homes for the blind and the crippled, asylums for lepers, sanitariums and sanatoriums, schools where the most elementary educational needs are met and the young are trained for useful living, industrial or agricultural missions to supply greatly needed opportunities for work, and many other similar activities. In a way, all these branches of mission work may be designated as a continuation of the work of Jesus and the apostles, although we do not wish to deny the difference that exists between the divine and "charismatic" activity of Jesus and the apostles, and the organized, more or less institutionalized nature of present-day "charitable" mission work. These activities are not only indispensable today but also perfectly legitimate provided they originate from the spirit of Jesus' unselfish love and the good Samaritan's spontaneous desire to help.

In this connection we must pay a well-deserved tribute to the deaconesses who are one of the essential characteristics of Lutheran missions: blessed messengers of Christ, trained and sent out by the deaconess motherhouses to teach the young, to comfort the sick, to help and befriend the women and girls, and exemplifying the love of God so uniquely and appealingly that in most recent years many native Christian women have felt the urge to enter into this world-wide fellowship of service and so to carry on the torch of Jesus' love!

All these enterprises, however, may give rise to ethical problems. On the one hand, there is the danger of producing so-called rice-Christians; on the other hand, especially in educational missions, there is the danger of "immunizing" the young against the Gospel. Both of these tendencies are directly opposed to the purpose of missions to win men for Christ and His church. Therefore we add

Thesis 5: The charitable activities of Lutheran missions must adapt themselves to the dominant purposes of evangelization and of building the church.

We human beings have a special gift—as exciting as deplorable—for abusing and perverting the good, particularly the best. A case in point is the way in which the charitable work of missions is distorted so as to become "rice-Christianity." There have been rice-Christians for many decades, but in our day they appear in new modifications. The name was first used in India, but today they are by no means limited to India. The origin of rice-Christianity lay in the terrible famines which swept over densely populated India, again and again; Christian missions helped the people, according to their ability, by distributing rice among the needy,

special attention being given to the needy Christians in accordance with Gal. 6:10. It was not surprising that this assistance in need moved some of the heathen, especially those of the poorer classes, to approach the Christian church and eventually to join it. It may be true, also that some short-sighted missionaries thought that they had discovered a very effective means of attracting heathen to come to baptismal instruction. At any rate, many persons have been baptized, during the past few hundred years and even well into our present century, who were more interested in rice than in Christ. No doubt, many came to Christ Himself chiefly to receive physical help from Him or to see Him do a miracle; but He never left anyone in a state of uncertainty as to what was essential (the story of Jesus and the palsied man in Mark 2 makes this very clear). His messengers probably have been, and to some extent still are, delinquent here; at least, it is a fact that many of these rice-Christians deserted when times were normal again and especially when persecutions arose. An obviously legitimate act of Christian love was abused by men. In this case it was the alleviation of physical hunger; but the danger of abuse and perversion is very real in almost all other forms of charitable missions. Quite often the heathen looked at the neighboring mission station as a "cow to be milked," as an institution to be exploited, as a means of getting work and earning money. The Christian villages which were organized in Mohammedan regions, e.g., on Java, as a protection of the Christians against hostile Mohammedans, no doubt attracted many persons who would not have come purely for Christ's sake. Above all, it was—in part, if not exclusively—the hope of rising to a higher level in society that prompted many of the outcasts in India and elsewhere to join the Christian church where this hope could be realized more readily than in their own communities.

These ever recurring possibilities of wrong or impure or mixed motives in conversion must be kept in mind at all times by those who work in this area of missions. It would, of course, be utterly wrong to conclude that we should do less charitable mission work. Our principle ought to be: Let all things be done out of love, but allow no recipient of love to by-pass Christ! This requires much wisdom, but is a particularly vital concern of Lutheran missionary practice.

A special problem has been, and still is, posed by the mission schools. There is a difference here between Lutheran and Anglo-Saxon missions: the latter definitely distinguish between the redemption of the spirit on the one hand and the redemption of the mind and the body on the other hand and therefore organize schools and hospitals etc. as separate branches of mission work; the former think of all these allied activities as serving the one redemption which is proclaimed in the Gospel. For this reason no Lutheran mission will maintain a school in which the Gospel in one form or another cannot be proclaimed (although originally even the mere impartation of the rudiments of learning was an act of love). Not even the most ardent educational mission would have thought of omitting religious instruction from its curriculum. But, strange to say, this religious instruction has produced some very undesirable effects. In India, for instance, many members of the upper classes have attended higher schools maintained by missions and taken the prescribed courses in religion; they have acquired a certain amount of information about Jesus and the New Testament. But this is where they stopped; all they had received was intellectual (and

sometimes critical) information about Jesus, just enough to ruin their opportunity to meet Jesus personally; they were made impervious to the Word of God. I am therefore strongly inclined to skepticism when someone tells me, proudly and complacently, that the leading men in Hindustan in public addresses often quote the New Testament. This has no more significance than when a politician in the Western world quotes Zarathustra or the Taoteking or, for that matter, the Bible. What is vitally important is this: our educational work dare not lead the young away from the Gospel, but to the Gospel; the young people should not be merely "influenced" along Christian lines, but they should be urged to come to a personal decision in favor of Christ and trained toward participation in the life of the church. Otherwise, educational missions would be a blow that misses the target and beats the air, a seduction to syncretism, and an ominous and disastrous immunization against Christ.

Thesis 6: Lutheran missionary practice is faith in action.

Since Hudson Taylor's days a number of missionary enterprises in England and elsewhere call themselves "missions of faith." We Lutherans cannot help but feel that this title addresses a question, perhaps a painful question, to us; for who should be more concerned about true faith and its application also in mission work than we are? Is not Paul's word, "From faith to faith" the watchword of all Lutheran missionary work? Actually, these interdenominational faith missions address two grave questions to us with respect to the principle of faith which they claim to observe more consistently than other missions. First, the one personal qualification for missionary work which they emphasize above all else, is that the candidates, whether men or women, have living faith in God, including unconditional trust in God's will and power to satisfy every need of His servants. Second, they commit the financing of the entire mission work to God, they do not ask for contributions, they do not expand or reduce their work according to the money on hand, but begin their work as a whole and every phase of it in the obedience of faith, trusting in God to supply all things necessary to carry on the work begun in His Name.

These principles should be carefully noted; they contain an admonition, but also a warning. Romans 14:23 ("Whatsoever is not of faith, is sin") is a basic element of our Lutheran ethic. We ought to be much more careful than is commonly the case, in the selection of missionaries, and seek to ascertain not only their theological, linguistic and other endowments but especially, so far as humanly possible, the genuineness and depth of their faith. Much waste of missionary funds, and worse things could have been avoided, if we had always observed this rule. And we ought to examine ourselves very earnestly whether the others do not often exhibit a more venturesome faith than we do; perhaps the saddening periods of "little things" which occurred so often in the history of Lutheran missions, had their reason in an excessive conscientiousness with respect to balanced budgets. Is it not perhaps possible that in our day the statement of 1. Cor. 12:9, "To another, faith (is given)" applies more frequently to non-Lutherans than to us, whereas this gift of grace, faith, is surely available for us no less than for others?

But I do not wish to suppress the misgivings which are connected with these faith-missions. There is no absolute difference between the method of presenting the needs of missions and saying nothing about money, and the method of adding to the presentation of needs a request to supply them; the important thing in both cases is that God be asked. The much more important question is whether the "faith" extolled by the faith-missions is genuine New Testament faith and their "obedience" is really the obedience of faith. Is this obedience—praised so highly by the faith-missions of the "World-wide Evangelization Crusade"—really the kind of obedience that says, "Not my will, but Thy will be done"? Is not their conversation with God at times discolored by an element that might be described as near-theurgy or magic? And lastly, are not many of the good and genuine factors of the faith-missions somewhat vitiated by the scorn with which their representatives look upon those who are different?

All these problems pertaining to the proclamation of the Gospel indicate both positively and negatively, that the value of missionary practices is determined by their underlying ethical principles.

C

This is just as true when we consider (2) the building of the church in the non-Christian world.

The first goal of the missionary proclamation is faith, which includes turning away from the old, toward the new. The second goal is Baptism. In Baptism there occurs the incorporation into Christ and simultaneously into His Body, the church. Incorporation is meant literally here: the baptized person is made a member of the large, living organism of the new creation. Our first thesis pertains to the relation of Baptism and Lutheran ethics. It reads:

Thesis 1: The new life is not the antecedent of Baptism, but its gift and its goal.

The latest research into the problem of Baptism (by Hans Werner Gensichen) has established very firmly that God's action, not man's decision, is the first thing; but then, in the same moment when faith is accepting God's gift of grace, the decision to live a new life is being made, simultaneously. Baptism is the beginning of the imitation of Christ. This implies on the one hand that our missionaries regard the earnest desire for Baptism and the faith that prays, "Lord, I believe, help Thou mine unbelief" as sufficient ground for Baptism, even though the candidate for Baptism may lack a great many of the qualities of Christian discipleship; they baptize him, trusting in the power of the living God. And on the other hand our missionaries set up high standards for the baptized person; they expect him to have the earnest intention to live a new life henceforth, to make progress in the imitation of Christ; they let him know that it is up to him to will and to work as though all depended on him alone, and at the same time to depend exclusively on the grace of God as though all human endeavors were of no avail.

A corollary of this thesis is

Thesis 2: Lutheran missionary practice clings imper-
turbably to the principle: Without Baptism, no genuine
discipleship, no true Christianity.

Here we touch upon a problem which is especially acute in India. The position that we take here is different from that of Stanley Jones and other Methodists, but also from that of Emil Brunner. Among the well-educated Hindus there are not a few who call themselves friends or followers of Jesus but refuse to submit to Baptism. While I was working in Madras I learned to know one of the university professors who emphatically confessed Jesus as his Lord and Redeemer but refused to be baptized in His Name. His argument was: "Baptism is the sacrament of division; if I want to be baptized I must decide in favor of one of the 'splinter-churches', but as long as I remain unbaptized I am a member of the world-wide fellowship of disciples." We should not disregard this grave and justified accusation against divided Christendom; it is an offense that a city like Madras has churches of no less than 40 different denominations, and this kind of offense should be avoided. But there is another offense involved here, in fact, there are two offenses which under no conditions dare to be avoided. On the one hand the educated people are offended at the connection between discipleship and the visible sign of Baptism—a connection which owes its origin to the gracious condescension of God; and on the other hand, they take offense at the obligation of unconditional obedience to Christ which the newly baptized persons assumes and which includes a total renunciation of all pagan elements. This is undoubtedly the real reason for the rejection of Baptism. These men call themselves "followers of Jesus," but wrongly, for they are not really willing to deny themselves and take up their cross (in Mark 8:34 "following" is defined by the Lord). They have still less right to call themselves "friends of Jesus," for a friend is willing to lay down everything for his friend, even his life, as Jesus said Himself (John 15:13). This is something which we must tell these so-called friends and followers of Jesus; Jesus has not only issued the command that all the nations be baptized; He has not only laid upon His disciples the sacred obligation of confessing Him—and in a land like India Baptism is an act of confession; but above all, Baptism is Christ's act of appropriating me personally and totally; if I remain unbaptized I am not in my total physical-spiritual existence connected with Christ and with the Christians. God's purpose is to enter into communion with total man, to save the whole man, and He imparts this total salvation to man in the miracle of the Sacraments, Baptism and the Lord's Supper.

The precise relation between these two Sacraments and the connection between them is, indeed, subject to various interpretations within Lutheranism.

Thesis 3: Lutheran missionary practice recognizes differences of opinion concerning questions of altar fellowship.

I am not thinking here of the practice of the great evangelist Stanley Jones of allowing unbaptized "friends" of Jesus to commune; this is quite unthinkable for us; in fact, there is no church having a definite confession,

that would invite or admit to communion those persons who have not been baptized or such as are not willing to be baptized. The Lord's Supper, the Body of the Lord, can be worthily received only by those who in Baptism have been placed into the Body of Christ; and only in their case will the bread that we break become the communion of the Body of Christ, i.e., the constantly renewed and ever newly bestowed fellowship with Himself and with His Body, the church.

But there are two open questions concerning admission to communion. The one problem is this: May all baptized adults be admitted to communion immediately after their Baptism? It is possible to answer this question affirmatively and negatively; Lutheran practice has not been uniform. It may be argued: all baptized persons are subject to the wonder-working power of God for all of them have been baptized into the Body of Christ. This was the view of Bartholomaeus Ziegenbalg who admitted to communion all those who had been baptized at the first baptismal celebration in India in 1707. Subsequently Lutheran missions modified this practice; the Hermannsburg missionaries inserted a special period of instruction between Baptism and the first communion; the Leipzig missionaries interposed a period of one or two years. We have here one of those instances where experience led to a modification of the New Testament practice, for it seems that in the original church all newly baptized persons at once took part in the common meals of the congregation at which the Lord's Supper was celebrated. Considering the immaturity of many members of the younger churches it is the part of pedagogic wisdom to employ a practice somewhat different from that of the Early Church, and it does not appear fair to label this practice as a departure from biblical standards. Inserting a period of probation between Baptism and first communion would only be an instance of the adaptability or flexibility of our Lutheran missions about which we spoke earlier in this lecture.

The other question raised in this connection is more difficult and more hotly debated: Is it permissible, and if so, under what conditions is it permissible to admit members of other confessions to the Lord's Supper of the Lutheran church? This problem is particularly burning in the younger churches where members of the same family often belong to different denominations; but it is no less serious in Europe. Many Lutherans respond with a vigorous No, for the sake of their own conscience and out of love for the other person to whom—so they say—they owe a testimony concerning the wondrous gift of the Lord's Supper which he as yet knows only in part, and whom they want to preserve from receiving the Sacrament unworthily. I suspect that this view is based upon an exegetically untenable interpretation of the word "unworthily" in 1. Cor. 11:27; and I must confess that on the basis of the Lutheran ethic, or let me rather say, the New Testament ethic (although when properly understood the two are, of course, identical), the opposite standpoint could be maintained at least as properly as the one just noted. The man who knows that he is going to a Lutheran celebration of the Lord's Supper and desires to come, ought not to be cast out by men. The One Who gives Himself is the Lord Jesus; we may safely leave it to Him whether or not to deny His gracious gift to those whose understanding of His mysterious gift is inadequate.

I am ready to admit that those who insist on the rigid observance of the principle of closed communion are sincerely conscientious. But it is

possible for a conscience to err in such matters. As a student of the New Testament I ask myself and everyone else who is guided by the New Testament, whether the refusal to commune members of other denominations should not much rather be denoted as "unworthy" than the reception of the Sacrament by someone whose dogmatical conceptions are not quite adequate. Basically this offense is exactly the same as the one that Paul had in mind when he used the word *anaxios*, namely the infliction of wounds through lovelessness (the word as used in verse 27 must be interpreted in the light of verses 17 to 22). No one could count the hearts that have been hurt by this rigorous practice and—except in a few isolated instances—nothing has ever been gained by it. The Lord's Supper is the gift of the most incomprehensible Love in the world; should we want to turn it into a celebration which hurts and divides and destroys, instead of building up? If nothing else, then the consequences of this rigorous practice which are so painfully and embarrassingly evident in our age of increasing ecumenicity, ought to lead every theologian who is willing to do *metanoia* also with respect to his theology, to see clearly that here something is not just right.

The *proton pseudos* of the so-called orthodox practice is the claim that the establishment of altar fellowship is determined by the doctrine of the Lord's Supper (e. g., in the Lutheran church) or by the official *charisma* bestowed by priestly orders (e. g., in the Anglican church). Here is the point where the attack upon this particular disease of our church life (German: Abendmahlsnot) should begin.

Of course, I am not in favor of a limitless intercommunion: the other denominations need to be told as plainly as hitherto where they are in error, and the truth that has been entrusted to the Lutheran church needs to be clearly set forth; but I do favor open communion at Lutheran altars, as practiced in our day almost everywhere even in pronouncedly Lutheran territorial churches of Germany (as a result of the thorough confessional mixture of the population because of the influx of millions of refugees). The sad feature is that many pastors who follow this practice have a bad conscience, theologically and ecclesiastically; it is important to provide our pastors, both at home and in the young churches, with a good conscience with reference to the administration of the Sacraments, the heart and center of their ministry.

The Lutheran church, of all the churches, should be especially ready to listen to its theological teachers when they ask whether its practice—even though it be hallowed by centuries of "orthodox" approval—really does conform to the New Testament and to the intentions of our Lord Jesus, and it should be willing to revise such practice if necessary.

No group of missionary problems has loomed larger or has been discussed more intensively than those dealing with the great facts of folk-ways, national orders and the like. We can here, only barely touch upon this very complex body of problems. All the characteristic traits of national groups and their orders and regulations in one respect represent the old original order established by the Creator; but in the same breath it must be said that all of them have been distorted and spoiled by the sins of paganism. Hence Lutheran missions can give a twofold answer to these problems: yes and no. Therefore

Thesis 4: In Lutheran missionary practice the old relations and regulations are, as it were, baptized and totally renewed.

Lutheran missionaries take the statement that man is made in the image of God, at its face value: every man, no matter what his race may be, is created toward God. Every man, every race is endowed with a portion of God's honor (1. Cor. 11:7). Every race is included in the "We" of all humanity which Paul uses in his address on Mars Hill, "We are His offspring" (Acts 17:28). But every race and every tribe has also been dragged down into the ruination of creation. One sign of this destruction is the terrible fear which is found among all pagan peoples. All the regulations governing social life, the relations between the sexes, or between the generations are contaminated and poisoned. The Gospel calls men out of these primitive alliances and entanglements; it demands separations which are painful; it makes men "strangers and foreigners". But at the same time God gives the young Christian the right of citizenship in another world, and makes him a member of a different family and a holy nation. What is of decisive importance is the establishment of new relationships: disciple and Master, child and Father, brother and brother, and citizen in the new nation of God. But these new relationships are to be put into practice and actuality in the fellowship of the church here on earth. The man who was called out of the world is sent back into the world. Now a process of rebuilding will begin, and in many instances new orders may be established which correspond in some ways to the old orders; there may be various organizations, according to age groups or neighborhoods and the like. (Under such presuppositions the ideas and aims of Bruno Gutmann may and should come into their own.) Or the Christian congregation may be organized according to the pattern of a family as was attempted in China, the traditional homeland of the family. In other words, rather than an immediate transition from the pagan form of organization into the Christian form, we have here a process of construction by way of association with existing orders, similar to the practice of the early Christian church within the Jewish world and in part also the Greek world.

A special problem in this area is that of caste.

Thesis 5: Lutheran missionary practice seeks to overcome the caste system from within.

As is well known, the various denominations have taken different attitudes toward this problem. Anglican missions often attempted to suppress the caste system and totally to eradicate it. A caste Christian, in order to prove the genuineness of his conversion was expected to eat at the same table with outcasts.

The practice of the first Lutheran missionaries in India—Bartholomaeus Ziegenbalg, Johannes Philipp Fabricius, and Christian Friedrich Schwartz of the Halle-Danish Mission—was quite different. They trusted the Gospel to exercise its power in gradually training the young church to conquer the caste system. Not all Lutheran missions took the same stand; during the last century there was a long controversy among them on this problem, and even today there are differences, in principle as well as in practice, among them. We have here one of those cases where persons with identical theological convictions may arrive at different missionary methods. The

caste system, as originally conceived—it is the precipitate of old hereditary group-relationships and of various occupational or trade ordinances—contains some positive elements which may be useful and possibly indispensable in building the church in India. But the caste system, as it exists today, is incompatible with Christianity; especially the principle of strict exclusiveness and the attitude of icy mercilessness overagainst members of other castes are positively un-Christian and they poison the relations between the members of the Body of Christ just like the color bars in South Africa. It will not do to accept plausible but superficial excuses such as: by ignoring all differences of caste all Christians would virtually become outcasts (on my part I doubt that such an outcome would be the worst that could happen and it seems to me that it may be the way of humility suggested by Christ and the Gospel) or: in the Christian church the pagan elements of the caste system soon disappear (I doubt very much that there is any real basis for this expectation). The caste system is the instrument with which the Brahmans exercise dominion over all the people, according to the ancient principle: *Divide et impera!* The caste is the direct opposite of the Christian *koinonia*. The church has no choice here; it must seek to overcome the caste system as it exists today, despite its official abolition in free India. I suppose that most of us agree on that point, even if we may differ as to the mode of procedure. We cannot solve the problem here but will have to trust the Christian people of India, guided by a conscience purified and renewed by the Gospel and by the Holy Spirit, to find a new form of social organization which will be both truly Christian and truly Indian. At any rate, we foreigners will do well to practise self-restraint in offering ready-made prescriptions as to how to solve these grave and difficult problems. It will be advisable for us to confine ourselves to occasional suggestions of how to proceed step by step, at joint celebrations of the Lord's Supper, at church festivals, at family celebrations where the entire neighborhood is invited, and so on. And when we speak to our brethren in the faith in India we may perhaps add, as Paul did, that we think that we also have the Spirit of God (1. Cor. 7:40).

We come to a final problem where Lutheran missionary practice leaves the ultimate decision to the Spirit of God and itself only serves in an advisory or assistant capacity, namely the way in which a young church may become a missionary church itself. Here, too, it is necessary that the conscience of the young church be clarified and strengthened—and is not this the deepest purpose of the Lutheran ethic to bring a Christian man or a Christian church to the point where decisions are made according to the dictates of a conscience surrendered to God and enlightened by His Holy Spirit? The important matter I have in mind is the problem how the young churches may be moved to follow the Holy Spirit's call into mission work of their own and to establish a Lutheran missionary practice deeply rooted in their own native church.

Thesis 6: The church that grows out of a Lutheran mission is invariably a church in motion.

"The church exists and lives only as it is perpetually busy at calling others to repentance and bringing them to faith," says Luther (Weimar ed. 25, 365, 17ff.). That is to say, a newly founded Lutheran church is a mission-minded church. The ethic of the Lutheran church is dynamic, that

is to say, missionary. Thus we return here to the first thesis in part one: Lutheran missionary practice is forward moving. This sacred dynamic and aggressiveness is the seed implanted into the young churches; it presses onward and seeks to express itself. As Luther said, "We must forever keep going to, those who have not yet heard the Gospel in order that there should be more believers" (Weim. ed., 16, 215, 10; 216, 1). Or using a simile employed by Luther, the power of the Gospel is like a fire that spreads farther and farther and eventually consumes all heathendom. As a matter of fact, the missionary zeal is an outstanding trait of many young Lutheran churches; we need to mention only the shining example of the Papuan church in New Guinea. In some of the other churches we still have the function of serving as "partners in obedience" to sharpen their conscience in this respect.

D

It has pleased God to use the differences in intellectual capacity and other differences among the human races, yes even the universal inclination of men toward division and strife, to the end that a great many different human voices are being heard in His church on earth. Each denomination, as it were, plays its specific instrument; no doubt, each instrument has the sincere desire to be an echo of the voice of God, to be the best possible echo. But some of the instruments do not sound good because they are not played properly. The result is not always a pleasing harmony of sounds as the musicians play their instruments with, or against, one another. But God is both: a marvellous Composer and a great Conductor: He knows how to fuse the discords and occasional unbrotherly contests and rivalries among the players so as to produce eventually a wondrous harmony. We experience in these days how the various instruments in this vast ecumenical concert adjust themselves more perfectly to one another although, of course, false notes may still be heard now and then.

I know that every comparison limps, but I know also that this comparison contains an element of truth. At any rate, we may say, humbly in view of our many errors and shortcomings, and yet in gratitude to God: Lutheran missionary practice has an essential contribution to make toward the principles and methods according to which the world-wide church builds the House of God here on earth. "Other foundation can no man lay than that is laid, which is Jesus Christ; but let every man take heed how he buildeth thereupon" (1. Cor. 3:11. 10).

LUTHERAN THEOLOGY AND WORLD MISSIONS

*Professor Gustaf Wingren**

When speaking of the relation between Lutheran theology and world missions we usually take our approach from the contemporary situation: today the Lutheran churches of Europe and America are at work on the mission fields of Asia and Africa. But does it occur to us that this work

* Professor Dr. Gustaf Wingren, Professor of Systematic Theology in the University of Lund.

is no older than the eighteenth century and that it did not gather real impetus before the nineteenth century? More than two centuries passed between the time of the Reformation and the rise of Lutheran missions! Moreover, at the time when missionary activity really did get under way, the dominant theology was no longer that of the Reformation as such; on the contrary, it was chiefly in spiritualistic and revivalistic circles that the urgent tasks of the church in foreign parts were first seen. Inevitably the very serious question arises whether this does not show that the missionary motive is lacking in Lutheran theology. The sixteenth century Reformation has to face this accusation. We may ever so carefully examine the theological literature of that period; we may even greatly desire to find here or there at least a line about missionary work, a line that might possibly answer the questions that we, in our capacity as judges, have to address to the "culprit." But we may as well admit it from the outset: the "guilty one" hardly answers at all. The writings of the Reformers very seldom even so much as mention what we mean by world missions today.

But suppose we examine ourselves for a moment instead. We live in the twentieth century. One of the characteristic traits of contemporary Lutheranism is its newly awakened interest in the theology of the great Reformer. Luther's writings are studied with meticulous care; numerous attempts are being made to re-state his theology in the thought-forms of today. And it may happen that one day while we are reading one of Luther's books, he himself suddenly rises, as large as life, from the pages of the book and says to us: "What you are reading now, I, Martin Luther, wrote and preached to a world in which there was not a single 'Lutheran,' a world in which no one saw what I had seen in the Bible. I came up against a bulwark of century-old traditions that stopped the free course of the Word of God; and when I did speak out there was no church to back me up — the church was against me. All I had was the Word of Scripture; and those to whom I spoke knew nothing except how to pervert the significance of the Gospel. My one task was to proclaim the Gospel, and that is what I worked at until my strength was exhausted and I died. You live in the twentieth century and call yourself a Lutheran. What makes you so complacent? How is it possible for you to remain inactive and quiet when you see how the Word of God is being distorted and perverted? You attack neither the pope nor even the *schwaermer*. You are not disturbed by the existence of different 'confessions.' You think that it is quite sufficient for Lutheran theology to be kept intact and pure in the Lutheran churches. Do you not know that the Word was sent out in order that it should be preached to all mankind? Do you believe that you can enclose it within the limits of a confessional church? What have you made of the church's mission?"

That is what Luther says to us. And now it is up to us to answer him. No doubt, we do not need to attack Rome or Calvinism; but we must answer the question why we do not do so. If all we have to say by way of explanation is that instead we engage in missionary work in Africa and Asia, which Luther and his successors did not do, that is but a feeble reply and merely goes to show that Luther took the call to mission work more seriously than we do. The main point is that we realize that it is not for us to accuse anyone and that precisely from the missionary point of view our attitude is at least as questionable as was Luther's.

The fact that modern world missions came into being at the very time when the struggle between the confessions in Europe ceased to be taken seriously, should make us think. As long as the old controversies between the confessions lasted, men were convinced that the Christian message held the promise of life. That is why men thought it worthwhile to struggle: they wanted to attain to the fullness of that life-giving Word and proclaim the message in all its truth to their fellowmen. But when that conviction lost its hold on men, they began to think of all religious activity, as it were, from below; as if its source were in man and his experience. It follows that the churches were defined as societies formed by men with like experiences.

When the true opposition between the confessions ceased, a certain manner of taking missions seriously came to an end as well. Another manner of taking them seriously was adopted instead. Societies for various purposes were organized, among them also societies for missionary work among the colored nations. Even today certain elements of these subjectivistic motives play a part in the general atmosphere of world missions. We ought to try to discover what assistance genuine Lutheran theology may be able to give us today as we face our world-wide missionary tasks. We should conscientiously re-examine our own missionary thinking in the light of the writings of the Reformers.

From what has been said it will become evident why the writings of the Reformers so rarely mention missions. We might put it this way: in the sixteenth century, missions did not exist as a special branch of activity within Christianity because at that time every activity was missionary in character. When the Reformers preached the Word right in the center of Europe, that was a typical missionary situation. The pope was considered to be the antichrist; the preachers of the Gospel were surrounded by hostile forces, and the Gospel was used as a weapon against the hosts of the enemy. In a situation like that it would have been unnatural to look for mission fields outside Europe. As we have just pointed out, according to Lutheran thinking it is the Word itself, the re-discovered, new Gospel, found in the pages of Holy Writ, that compels us to take up missionary work. The Gospel carries the fullness of missionary power and drive within itself since it is sent out by God Himself, not exclusively to the pious, but to the whole world. "Gospel" and "world"—these two concepts belong together because all men everywhere throughout the world are the prisoners of sin and because Christ died and rose again for all these prisoners. The Gospel is the message that proclaims what has happened on earth, what happened when Jesus Christ was hanged upon the tree and was killed and rose again on the third day. Since the Gospel is a message about an event, it goes out from a certain city on earth, Jerusalem, at a definite point in time, Pentecost (cf. Weimar edition, vol. 37, pp. 399-401, 411-414). The message proceeds from Jerusalem to the ends of the world (Acts 1:8) as well as to the end of time (Matt. 28:20). It makes its way throughout the earth and comes to those that live in it, and at the same time it marches through the ages to the Last Day and to final victory (Matt. 24:14). It penetrates into the world of the enemy, into the devil's world, and never ceases to penetrate further and to draw the world into its power until the enemy is defeated and Satan is cast into the lake of fire (Rev. 20:10). Then the time of the world will come to an end and Christ will be King, visible to all. Then "hearing" will give

way to "sight". But until that Last Day it is missionary time, time for sowing, time for sending out. Until that Day the enemy is still in front of us. Christ continues to overthrow one thing and to build up another every time. He comes to men on earth by His Word and Sacrament.

That means that we all are children of missions, wherever we may live. Our faith is the result of the preaching of missionaries that had been sent out. For how should we believe in Him of Whom we have not heard? And how should we have heard without a preacher? And how shall they preach except they be sent, as missionaries, as messengers, as bringers of good tidings? This view of the origin of faith and of the church is based on the New Testament and was strongly emphasized by the Lutheran Reformation. As Christians we live in a mission field wherever we may be; we are members of "younger churches" and not of ancient Israel. Whenever we discuss the preaching of the Word in Europe we really discuss world missions because the Word of which we speak has come to us from elsewhere and continues to come to us from elsewhere every time it is preached—just as much from elsewhere as when it comes to Asia and Africa through our missionaries.

All this may seem simple and obvious. But just the same, we need to point it out ever and again. All too easily our missionary thinking is corrupted by the notion that Europe and America are the home of the Christian religion whereas that religion is not yet sufficiently established among the colored nations. If we see things that way, we operate with the concept of "religion" as the dominant idea. Christianity becomes one of the "religions". But "religion" is always a human matter, at the disposal of man; and therefore, when we bring the Christian "religion" to the non-Christian world, we ourselves—and not the Word—are in the center of our missionary activity and quite logically, though perhaps not consciously, Europe and America are seen on a higher plane than Africa and Asia. We must seriously ask ourselves if a great part of the practically universal irritation concerning missions does not spring from the fact that we have wrongly combined or even confused the preaching of the Word of God with the spreading of European-American culture. This is a point where Luther's theology has something to teach us. It is the Word, that is to say, Christ Himself Who gives us the Great Commission. It is the Word, that is to say, Christ Himself Who comes to the colored nations exactly as He comes to us and to our own nations.

Here we may well pause for a moment in order to think of our much-maligned folk-churches. It is a fact that the Reformation period and the age of orthodoxy that followed it, are characterized by a close connection between Church and State. But this connection does not imply that all the members of the whole nation were considered as having the quality of Christians. In fact, it is quite contrary to the Reformer's ideas to say anything about men's qualities. In its pure and sound form the folk-church concept is a missionary concept: the Gospel is there for all men, without exception; the Gospel wants to approach all men. But later on, when subjectivism entered in, it became difficult to avoid thinking in qualitative categories. There appeared small revivalist groups of various kinds that believed their members to be the really true Christians. Those who argued against these sectarian tendencies, quite easily adopted their adversaries' presuppositions as their own; some of them went so far as to claim that the nation as a whole has something of a Christian quality, that all the people

are somehow influenced by the Christian faith, and the like. This, however, is an adulteration and subjectivist distortion of the folk-church concept; it comes dangerously close to the narrow and pharisaical sectarianism which it seeks to overcome. The call to missions compels us to re-think this situation; it opens our eyes so that we see the new tasks which we face right here at home, in our own nations, in Europe and America. We are often told that "society" missions are coming to an end and are being replaced by "church" missions; but at the same time it seems as if our churches are on the way toward becoming societies themselves. We need to learn again that it is the Word and the Sacraments that constitute the church.

May we mention one more point that is closely connected with what we have been saying? The close relation between Church and Society in the theology of the Reformation is, as was said above, an expression of the insight that the Gospel is meant for the whole world, for all men, for the "folk" of all nations to the ends of the earth. In Luther's thinking there was the closest connection between the folk-church and the missionary power of the Word that was sent out. But there is another idea behind the folk-church: even before the Gospel is preached, God is at work among all the nations, through the Law, through the secular power. The work that God does through the Law has no saving efficacy; all that the Law can do is to urge men to external good works from which other men may profit. Yet when the Gospel is preached, it does not simply fall into an empty and profane world, but rather into a world that is governed and judged by the Law, a world that is guilty before God. Since the Gospel announces the forgiveness of sins, it says something entirely new. Nevertheless, a certain kind of relation between God and the world does exist even before the coming of the Gospel, namely the relation established by the Law. That is the reason why the Gospel is meaningful as the message of forgiveness of sins and removal of guilt.

Here we must ask ourselves a further question: Should not Lutheran theology lead to a similar point of view in the work of missions? It is a fact that modern Protestant missions originated in the European-American revivalist milieu of the nineteenth century. In that milieu there was no comprehension of the Reformer's doctrine of the "secular regime." On the contrary, this doctrine was often criticized, and it was not unusual to contrast Christendom with other human groups. It was thought that God was at work only within Christendom and that men attain to membership in it by a chronologically definable conversion experience. Was it not inevitable that such ideas should lead to an entirely negative attitude toward all things African and Asiatic? According to Luther, however, the living God is at work also in Africa and Asia by His Law and by His institution of secular authority, even though the saving Gospel has not come there as yet. Modern Protestant missions tend to make the Christian message the total negation of all Asiatic and African forms of life. Roman Catholic missions take a different attitude and are inclined to make compromises; they accept native elements but at the same time add new elements to them. If we tried to define the practical attitude of Rome on the mission field from the standpoint of systematic theology, we should probably find that it is based on the traditional scholastic distinction between nature and super-nature. There can be no question of Lutheran theology or Lutheran missions accepting an

attitude of that kind. But the problem lies elsewhere; the question is this: is our present missionary practice a clear expression of genuinely Lutheran theology? It may be that Roman Catholic missions give practical expression to medieval theology and that Protestant missions give practical expression to the theology of the nineteenth century; but is it not perhaps true that on the mission field in actual practice no real expression of the principles of the Reformation is found? Let us not too glibly reject this question as preposterous and superfluous! We must ask ourselves this soul-searching question: is our missionary work really in full harmony with genuinely Lutheran theology?

We may summarize our two critical questions as follows:

(1) Have we clearly and without exception put the Word into the center of our missionary work? Or are we thinking in terms of the concept of "the Christian religion"?

(2) Have we proceeded from the fact that it is the same God Who created the world, Who now through our missionary preaching is doing a new work in His own world? Or do we think of foreign lands as being entirely profane parts of the world, unrelated to God, without the divinely appointed order of civil government, and without guilt?

The first question may also be put thus: do we rightly understand the Gospel?

The second question may also be put thus: do we rightly understand the Law?

STATE AND CHURCH TODAY

The Lutheran View

*Eivind Berggrav**

Whe Lutherans are not tied down by the past. But we should learn from it and be inspired by it. In asserting that we are not bound by the past, I do not include Holy Scripture among the things of the past; on the contrary, the Bible is our ever up-to-date and contemporary source of faith and life.

With respect to the relation between church and state we Lutherans face two questions today. The one question is suggested by the past; the other, by the present situation and by trends indicating future developments.

The one question is this: Where do the Lutherans draw the line between proper obedience to those in authority and reprehensible, unbiblical slavish submission?

The other question is this: Is it possible to harmonize the modern welfare state with the Lutheran teaching concerning the two regimes? What should be the church's attitude toward the welfare state?

I

In discussing the first question we will have to admit at the outset that our church has often failed to give the right answer. Too often the church

* Bishop Dr. Eivind Berggrav, former Bishop of Oslo and Primate of Norway.

was used merely as a tool for the maintenance of the *status quo* or for the support of whoever happened to be in power; for instance in periods of revolution, when governments changed. In days when all was quiet, the underlying theory was made a principle. Thiersch, a Lutheran, stated it in these words: "Even a tyrant must be regarded as government once he has come into the possession of power" (1873); and in Oehmke's *Die fünf Hauptstücke des lutherischen Katechismus* (Gotha, 1891) we read, in connection with an exposition of Romans 13, the following words: "Is it true, then, that cruel and despotic rulers, revolutionists, and wild conquerors come from God? Answer: Yes, indeed! Like sickness, hail storms, wars, and conflagrations, so also godless rulers come from God" (page 89).

It is a positively frightful misrepresentation of Lutheran doctrine to assert that "wild conquerors" or "despotic revolutionists" should be acknowledged as the God-appointed rulers as soon as they have "come into the possession of power." It is high time that such views be plainly labeled as heretical.

The Lutheran teaching concerning the relation between state and church—as set forth in the Augsburg Confession—presupposes that the "state" is a lawful state. Luther himself used perfectly unambiguous language in speaking about lawless tyranny. The Lutheran principle, stated briefly, is: Without law, there is no lawful government.

The doctrine of the "two regimes" which has proved to be a good guide till the present day, assumes that both regimes—not only spiritual, but also the secular—are under God and that in the last analysis both of them should represent God. This, however, is obviously not the case when those in authority trample upon the Law of God. According to Lutheran doctrine it is not true that every usurper, every possessor of power is really "government." We must distinguish between those in power and those in authority. It is true, of course, that the Bible uses the word "sword" as a figurative expression for government, but never for naked, unrestricted power: the sword is an instrument of the law.

In opposition to Thiersch and others we ought to be perfectly clear on this point: a government must be judged and evaluated both with reference to its origin and its practice. The criterion of judgment is, above all, its lawfulness. Government of the right kind stands under the law, and it practices justice. A "lawless government," according to the Lutheran view, is selfcontradictory.

So far everything is perfectly clear. It must be admitted, however, that we have no such clear directives when the manner in which the present rulers did come into the possession of power is in question, for instance, when a revolution has occurred. We can only answer, in a general way: on the one hand, Lutheran doctrine in practice supports the government; but on the other hand, in principle it is revolutionary in that it no longer recognizes a government that has become tyrannical and lawless.

Luther knew that instances might occur where Christians would have to refuse to obey the orders of their government; but this matter was never thoroughly studied within Lutheranism. The Huguenots are the only group who issued specific instructions in this regard, and they were driven to do so by their own peculiar circumstances.

Luther provided no detailed road maps, but he erected several beacons which cast light upon this area. One of these beacons declares: When a government becomes lawless and acts with arbitrary despotism, the result

is a demonic condition, that is to say, the government is god-less. To obey such a satanic government would be nothing short of sinful. Here the text, Acts 5:29, significantly quoted by the Augsburg Confession, applies: "We ought to obey God rather than men." In circumstances of this kind, we have, as a matter of principle, the right to rebel (German: *Aufruhr*), in one form or another. Otherwise Lutheranism would be forced to concede that it has not found an answer for these problems and that it has to leave the Christian in a state of tension between Romans 13 and Acts 5.

Much evil has been caused by misinterpretations and misuse of Romans 13. These misinterpretations have brought about much misery and much disgraceful servileness.

Paul was a citizen of the Roman Empire and was conscious of his rights as such. He belonged to that group of society where Cicero's ideas were still respected: "Government is vocal law; law is silent government." In Paul's thinking the law occupies the place between the individual citizen and his government. Paul insists that he himself be treated accordingly. He ascribes sovereignty, or supreme authority, not to the state but to the law. In fact, wherever Paul uses the word *exousia*, we should not translate "government" or "power" (German: *Obrigkeith*) but "law". Instead of reading, "Whosoever resisteth the power, resisteth the ordinance of God" we ought to read, "Whosoever resisteth the law, resisteth the ordinance of God."

This first beacon light of Lutheranism gives a signal which blinks three times in succession in the Augsburg Confession: The government must be *de iure*; right is above might; the law is above the state.

The second beacon sheds light on the road that we have to go. It is well known that Luther rejected the idea that the church as such should ever use forcible means against the government. The church's purpose, he said, is to preach the Gospel and, in case of necessity, to suffer martyrdom. This means, on the one hand, that the church must not organize or conduct revolutions, not even against a tyrant. But on the other hand, it also means positively that the church has the sacred duty, come what may, fearlessly to proclaim to the unjust ruler the unvarnished truth set forth in the Gospel and the Law. The church is no institute of edification where one is safe from all danger. In this world of despotism and injustice, the Lutheran church will always be something dangerous or else it will cease to be a Christian church. Whoever says nothing about Christ the Judge, has nothing to say about Christ the Savior. All this is perfectly plain; our road is well marked.

But there is an area, a sort of borderland, and there one's conscience will have to decide the issue. Here is where we often face the problems: How far may we go in cooperating with those in authority? Where is the boundary line?

Before proceeding we must add a thought which is implied in our Lutheran teaching: We ought not make demands upon the secular state which could be fulfilled only if it were an ideal Christian state. Secular government, by its very nature, is secular. Even when a government commits an error, it still remains government in the right sense of the word. The church does not compromise when it declares that Christians must tolerate many things which are not Christian, and that they must perform some functions which do not agree with the ideals set forth in the Gospel. The church has the duty, not only passively to tolerate—*nota bene*, only within the limits set by the Word of God and if necessary under protest—but also actively to

cooperate with the government even when it has committed an error, and to promote a sense of loyalty to the government among the people. These are the positive demands made in Romans 13 upon the Christian citizen.

In passing we wish to warn Christians against allowing their attitude of suffering to blossom forth into a secret superiority feeling. On the contrary, our attitude indicates that we recognize the existence of original sin within our own selves. In all humility we must admit that the mere fact that we are Christians, gives us neither superior insight, nor superior ability, in the field of politics. We are bound together with our fellow citizens, for better or for worse. But there are instances when it becomes impossible for a Christian citizen to cooperate with his government without violating his allegiance to God.

In instances of this nature it will occur only rarely that all Christians know at once that the limit has been reached and that the time for decisive action has come. It is both an element of weakness and of strength in our Lutheran church that we are called upon to let our own conscience decide the issue. The strength of this position is the personal conviction of the individual believers: they have a firm rock on which to stand. The weakness is first, that the individual believers may begin to waver, and second, that their opinions may differ very greatly and that their fellowship may be disrupted. It should be emphasized that according to Lutheran thinking, our conscience is by no means identical with our own personal subjective notions. Our conscience must be "under God," i.e., it must be guided by the Word of God, but also to a certain extent at least, by the collective judgment of the communion of saints. It is always a cause for serious concern when brethren have conflicting convictions on vital questions; we should not lightly dismiss such a situation, and we must always guard against selfassurance. What we all need to do in such cases is to pray fervently and to submit humbly to the will of God.

Opportunistic tendencies which may assert themselves in certain areas of the church, must under no circumstances be allowed to influence our basic decisions. Regimentation from above (German: *Gleichschaltung*) has no place in the Lutheran church, nor is there room for any "tactical" unanimity adroitly promoted by artifice and trickery. All we can do is to acknowledge the fact that—fortunately and unfortunately—we Lutherans are a "many-headed" group of people.

Special difficulties arise when the actions and avowed aims of those in authority appear to be justifiable, but their motives do not seem to be above suspicion. In the past years we were often criticized because we were filled with suspicions overagainst the Nazis; we were told that it was un-Christian to harbor such suspicions. But as Christians we cannot escape the duty of discerning the motives behind the actions, of exposing the trickery of God's archenemy. Gullible stupidity is neither Christian nor Lutheran. To put the best construction on everything, does not mean to ignore things which obviously are fraud and deception. As responsible citizens we Christians are in duty bound to think about political matters and to act according to our convictions. The Augsburg Confession presupposes this.

An example: When Hitler, on June 22, 1941, suddenly invaded Soviet Russia, his propaganda chiefs at once unfurled the Christian crusaders' flag. The Gestapo chief in Norway said to me personally, "Now it is clear, is it not, that this is a war between good and evil, between law and despotism.

Indeed, we are fighting the battle of God against Satan. In a conflict like this the church, for its own sake, must cooperate!" The Gestapo chief may have been right in some respects. But there is a statement in the Bible about casting out devils through Beelzebub! The church could not possibly cooperate in this "crusade." Passive resistance, refusal to cooperate, is certainly fully justified when the motives of our opponents are suspicious.

Our second beacon light has made clear to us that the church is under the holy obligation to proclaim the truth at any cost, and that we are not expected to render unconditional obedience to any man.

Does this mean that Christians may never take part in active resistance against tyranny and a police system which violates the law?

Luther does not give a fully developed answer to this question but only some hints pertaining to definite historical situations. The most important of these occasional utterances is his statement that princes and Christian citizens need not obey emperors and kings who plainly violate the law, who put God-fearing, innocent Christians and preachers to death, and so on. Luther says that in such cases the Christians are released from their duty to obey; such rulers are no different than murderers on the highway. Translated into modern terminology this means: active resistance!

Indeed, the church as such is not expected to organize armed rebellion against the "murderers on the highway." But according to Augustana XVI there is a distinction between the church and Christian citizens. What the church as such may be forbidden to do, is laid upon the citizens as a duty. If the Christian citizen is expected to exercise his political and civic responsibilities, it must be assumed that he has the right and the duty to make decisions for himself and that he is in duty bound to pass judgment upon the lawfulness of the orders which his government issues. He may carry out these orders only when this "may be done without sin." The Christian cannot evade this function on the pretext that he is not responsible for secular affairs. Nothing is "secular" to the Christian conscience. The hour may come when a Christian must ask himself—before God and the collective conscience of the church—whether he should not offer active resistance. It would, however, be nothing short of a satanic caricature of this existential situation if the only thing that resulted were a gathering of "disgruntled saints." Over against this sort of thing, Romans 13 applies with full force. The Lutheran attitude—we can never emphasize this sufficiently strongly and frequently—is most intimately connected with a sense of holy responsibility.

It may seem strange to quote Thomas Aquinas in a paper developing the Lutheran point of view, but in this instance he is perfectly right when he says, "Patiently to endure wrongs done to yourself is a mark of perfection. But patience overagainst the wrongs done to others, is a sign of imperfection; in fact, it is a sin."

The preceding statements pertain to abnormal conditions rather than to normal life. Ordinarily the church is called upon to cooperate with state and society, in an atmosphere of mutual confidence. But this presupposes that the state is a law-respecting state and that the church, on its part, does not seek to gain political power. The church does not have a moral right to demand financial assistance from the state. (Where the state, owing to historical developments, has become the custodian of church property, the

relation is purely contractual, subject to the norms and duties prescribed by law).

Freedom of religion, in the Lutheran view, means that the citizens of a state have the freedom to worship God as they please or not to worship Him; they have the freedom to be for the Gospel or against it. But when the government itself joins the enemies of the Gospel, then it is time to do battle. It is time to fight also when those in authority in the government or in the ruling party of a given state attempt to "harness" the power of the church and to exploit it for their own political ends. It is time to do battle because it is an encroachment upon the vitally necessary freedom of the Gospel.

The Lutheran church would, of course, prefer to have peaceful relations to the government—not primarily because it loves ease and comfort, but for the sake of God Who called it into being and gave it specific tasks. The will of God is the only thing what matters. The will of God is supreme and unchangeable whereas governments are subject to continual alterations and even basic transformations.

In all our considerations let us never forget the example given us by the early Christians. A famous church historian said, "By refusing to take part in emperor worship the Christians unwittingly opened the war which to the present day forms the center of the conflict between religion and the state." We know that the early Christians were not motivated by tactical reflections nor by the desire to "get by" as cheaply as possible; on the contrary, they knew that their life was at stake. The ultimate sacrifice is the Christians' most effective "weapon." May we never lose sight of this important truth.

II

The state that existed in Luther's time has passed out of existence and belongs into a museum of historical relics. The situation at that time was this: Luther faced a world of utter confusion and disorder; what he set overagainst this chaos was law and order and divinely appointed government. The situation today is almost the reverse: today we have a kind of state where everything is regulated almost too thoroughly and controlled too rigidly. The second world war as such did not introduce a new epoch; imperialistic states exist now as they did before the war, in all continents. But the events since the end of the war have most clearly revealed a practically universal trend toward a combination of the law state and the welfare state. The question which we must answer as we face tomorrow is: what will be the relation between the church and the welfare state?

The specific characteristic of the welfare state is this: on the one hand, it is totally secular, and does not in any way whatever acknowledge God as the Lord of life; on the other hand, it acts as though it were Providence itself and assumes the right of entering into all the spheres of human life. The problem arises whether the Lutheran doctrine of the two regimes may be maintained under these changed conditions or whether the new state enters so deeply into the spiritual regime that there is no longer any room for the church. The welfare state does not shrink from violating the secrecy of the individual's conscience; it seek to exercise total rule. The welfare state aims at being a unified state, a unity state, and because it knows the great importance of personal conviction, it sees to it that all

its citizens are provided with the "proper" kind of personal conviction. The Nazis called it "*Lebensanschauung*"; modern welfare states call it "democratic conviction." In the welfare state no system of child training will be permitted except one that serves the purposes of the state. The practice of Christianity will become a side issue, a purely private matter that will not be allowed to interfere with matters of state. There are many indications that a totally new age is about to begin. It is time for the church to take stock and to re-think its mission in view of these new conditions.

It is doubtful whether we fulfil our responsibility in this situation by merely finding fault with the new type of state.

Certainly, there is a demonic element in the modern welfare state inasmuch as it seeks to take the place of God, at least indirectly. But this demonic element is found, in one form or another, in all types of states. The church dare not condemn a state on the ground that it is a secular state.

But the important thing is to inquire after the motives which govern the new state. "Welfare" is a noble word; it has the ring of New Testament language: Take care of thy neighbor! We will have to ask whether we are right, on the basis of our doctrine of the two regimes, in asserting that it is the monopoly of the church to help people in need and sorrow. Can we simply refer to I. Corinthians 13? Can we truthfully declare that the state in its welfare practice is never motivated by love but always only by political considerations or by its program of regimentation, or perhaps by a sort of collective egoism, and that all its welfare work lacks the Christian basis, yes, even the moral basis? Are we really justified in asserting that deeds which *de facto* are good or acts of kindly assistance which are actually rendered, are worthless and reprehensible when they are done, as it were, automatically or by reasons of state?

What we observe today in many countries has the appearance of a sudden upheaval, but in reality it is the result of a long development. The idea of the welfare state no doubt has two distinct roots. The one is the Gospel; the other, the French Revolution. What the Gospel bestows upon the poor and needy as a gift or as mercy or grace the welfare state wishes to distribute to them as their rightful share, as something to which they are justly entitled. The slogan is: The welfare state takes care of all problems arising in the life of its citizens, down to toothaches and bath water.

Many Christians are tempted to say: under such conditions there is no room left for the church and for the practice of the love of Christ.

But this is wrong. The love of Christ is inventive; it will always find ways of expressing itself, even in a rigidly controlled welfare state, either in the form of corporate action by the church or in individual acts of Christian mercy. The love of Christ will never die for want of fields in which to exercise itself.

Externally, however, the new situation will create great difficulties for the church. Its sphere of action is being restricted more and more, even now. The state strives to assume control of one field after the other; it cares for the poor and the aged; it provides for the treatment of the sick; more yet, it seeks to gain exclusive control over the mental and social life of the people and especially over the education of the young. In all these areas the church at one time had done pioneer work; but now its activity is gradually becoming "superfluous." The diaconate of the church — at all times one of the most significant means of proclaiming the message of

salvation — is simply, quietly being brought to an end. We will have to expect this development to go on rapidly, in the same direction, everywhere.

And then what? Should the church go to war for the sake of maintaining a monopoly in this area? Jesus' words to His over-zealous monopoly-minded disciples provide the answer, clear and unambiguous: "Forbid him not; for he that is not against us, is for us" (Mark 9:40).

We are not lords of love, but servants.

No, the task before us is not to defend any sort of monopoly. In this field our call will always remain the same: Practise love wherever it is possible! Even the welfare state will be grateful for service rendered in a spirit of Christian unselfishness.

But the church will face many difficult detail decisions.

As soon as the welfare state reserves for itself the complete care for its citizens in body and soul, it may, for instance, prevent the church from giving teachers and nurses a training based on Christian principles. If the church did so in spite of such a prohibition, it would be a purely private matter. In the modern state all things pertaining to the state need proper authorization; but authorizations are given only when the conditions are met which the state sets up. Besides, it would be relatively easy for the state to establish some sort of price-control and so to deprive church-owned or church-operated institutions (for instance, hospitals) of their basis of existence. There seems to be a universal tendency toward the eradication of the diaconate and all its activities.

An important question concerns the motives which prompt the state in this regard. Obviously a number of motives enter into the situation. One motive of special significance is this: History proves that despotism invariably tends towards the deification of the state or the ruler. This has been the case right down to the present day although the outward forms of the process change from age to age. What will be the development within the modern welfare state? This state wishes to become, as we have seen, a kind of "All-Father," it wants to be omnipotent. There will be no actual demands to worship the state, in the traditional sense; rather, it will be said that the state is sufficient; that the state is all we need; that we need no Providence beyond the STATE. The state which we see developing today, attempts to take the place of God by substituting welfare for God and faith.

My personal conviction is that we are here approaching a gigantic struggle. This war must be waged differently than the battle which we had to fight against the police state. What is now in the process of developing is a conception of the state which ascribes to the state such qualities and functions as it has no right to assume. This new state, conceived in arrogance and characterized by presumptuous pride (German: *Staats-Hybris*), even when it cloaks itself in the garment of democracy, is blasphemous; it ascribes to itself the rights of God, and therefore it is our mortal enemy. The welfare state as such does not belong into this category; and it need not develop in this direction provided the church and individual Christians exercise their influence. We should recognize the God-given tasks of the state and assist it in all its worthy endeavors.

The main question is: How can we exert a positive, helpful influence? For the time being, the main question is not: How can we resist?

We must frankly warn our rulers against the prevailing tendency toward "statism," toward arrogance and presumptuousness in government, and

also against the ever present tendency toward totalitarianism. But in distinction from the police state, it is still possible in the welfare state to exert considerable influence by means of a well-informed public opinion. The church should seek to inspire its members to common action and enable them to mold public opinion in the right direction. Faithful Christians should be the best citizens. The promises of God belong only to the church that serves. The church must be able to forget its own welfare; for he who loves his own life will surely lose it.

The church's ideological battle against "statism" must be accompanied, nay, rather consist in, a holy contest of inventive love in the service of our neighbors. If the church neglects its social welfare functions, the battle is lost.

What legitimate demands may the church direct to the welfare state? We wish to emphasize four such demands:

(1) The church must demand the undiminished freedom to proclaim the Word of God and to exercise Christian love in the service of men. The church dare not be satisfied with the assurance that freedom of worship is guaranteed. An attempt by the state to sterilize the social welfare work of the church would constitute a frontal attack upon the freedom of the Gospel.

(2) The church must not allow itself to be exploited by the state for political purposes. The church must not become a tool of power politics.

(3) The right to determine the education of the children belongs to the parents. The free time of children and youth must not be monopolized by state agencies.

(4) The state must force nothing upon anyone, whether child or adult, that is contrary to God's clear commandments. A state which arrogates to itself the right to determine what is good and what is evil, must logically think of itself as an institute of salvation; and this is equivalent to the deification of the state. Christians must be allowed to have their own religious convictions; this right is one of the basic rights of man, even in states where practicing Christians form a minority of the population.

Demands such as these will be met without the slightest hesitancy by our modern democracies. The difficulty today is that modern states have learned many lessons from the totalitarian governments and that they have acquired great skill in camouflaging their aims and purposes; they do not demand anything obviously contrary to God's Law, but they use smoke-screens and window-dressing to hide their ultimate goals.

For this reason the church, more than ever before, needs men of clear vision and astute mind, men who are well-informed about political developments and who can help the members of the church to think and act as Christians in the difficult situation today. Every Lutheran church body should have a commission dealing specifically with the problems arising in the relationship between church and state.

It seems to be necessary to warn the church explicitly against forming an alliance with one specific political party. While the individual Christian citizens may join to form a political party, the church must neither identify itself with a political party nor allow any political party to claim that such an alliance exists. All citizens, including pastors, have the right to engage in political activity (although pastors should exercise special vigilance in this respect); more than that, it is the duty of all Christians

who are aware of their responsibility, to take an active part in political life. This is the demand which the state directs to us Christians: Keep from being useless and dead members of society; do not allow yourselves to become dull members of the voters' herd, but assume your share of responsibility along with all the other citizens who are motivated by good will; be a leaven, act as salt, if need be, dangerous salt!

LUTHERAN WORLD SERVICE

*Paul C. Empie **

I. Historical Survey

With Christians, serving one's fellowmen is not an optional matter. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also."

We have the authority of our Lord Jesus Christ Himself for this. After stating the second great commandment, "Thou shalt love thy neighbor as thyself," His parable given in answer to the question, "Who is my neighbor?" reveals clearly that "love" includes merciful service. From the standpoint of Scripture, there can be no doubt about the responsibility of the Christian to serve his fellowmen. To speak of a "non-serving Christian" is like talking about a "round square"—it is a contradiction of terms! Therefore, the point at issue is not "if" or "who," but rather "how?" This is an urgent problem faced by the Assembly of The Lutheran World Federation at this particular session.

In the fall of 1940 when the scope and devastating character of World War II had become apparent to everyone, a group of church leaders were called together in Chicago, Illinois, U.S.A., by the late Dr. Ralph H. Long, to lay plans for large-scale relief operations. Dr. Lars W. Boe, a member of the American section of the Lutheran World Convention, who made the key-note address on that occasion, spoke as follows:

"We are gathered today as representatives of the Lutheran church bodies in America which are cooperating in the National Lutheran Council and the Lutheran World Convention. We are confronted with a situation that borders on calamity as far as the Lutheran church in the world is concerned. War and destruction are taking their toll and one Lutheran country after the other has come under the paralysis of war. We in the United States alone are free to carry on as the Lord directs and gives us opportunity.

"Today we are directing our attention solely to the paralyzing effects on the great work of foreign missions, not on our own but in the fields belonging to the Lutheran countries now in the grip of war. There is need of immediate action unless the work of generations in the preaching of the Gospel on the mission fields shall collapse.

* Dr. Paul C. Empie, Executive Director of the National Lutheran Council, USA.

"In the face of a calamity like this, I like to find in God's Word direction and help to us who still are in a position to do something. In the ninth chapter of the Gospel according to St. John there are some words that peculiarly fit the present situation. We read there the story of Christ and His apostles in their contact with a man afflicted with blindness. The immediate reaction of the apostles was their wanting to know who was to blame, he or his parents, that he was born blind. Christ apparently was not interested in that phase of the question. In this particular case He said: 'Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.' We Lutherans whose ancestors came to America from so many of the lands now engaged in war, are tempted to take sides, and we want to know who is to blame. These words come almost as a special message from Christ to us, to lay all these things aside.

"Then He comes with the point of view that we must have as we look upon the horrible devastation of this present war; this calamity is an opportunity for us to make manifest the works of God. The first task is to save the foreign missions of our brethren in the faith. Later will come the rehabilitation of the war-torn lands. Christ adds, seemingly with anxiety, because the work is great and the task overwhelming: 'I must work the works of him that sent me, while it is day: the night cometh, when no man can work.'

"It is also a God-given opportunity to bind us Lutherans in America together in common objectives and common work. These last years we have been tinkering with formulas and statements. The Lord brushes all aside and says: 'Walk together for the saving of souls and the building of the Kingdom, ye men of the same Household of Faith.'"

In this spirit, faced by almost overwhelming suffering and need, the church everywhere didn't stop to ask questions but plunged into work.

Lutheran World Service After World War I

The tradition of "Lutheran World Service" was already well established among Lutheran circles. This was the name given to the great relief drive sponsored by the National Lutheran Council after World War I, through which, under the dynamic leadership of Dr. John A. Morehead, nearly \$4,000,000 in money and contributed supplies were gathered and shipped to the war-stricken areas of Europe. European Lutherans likewise responded instantly and generously to meet the agonizing needs of that period. When I visited Poland and other devastated areas in Eastern Europe in the winter of 1946, many people spoke to me in grateful memory of the blessed work of Dr. Morehead and his partners in the Lutheran World Convention. Much which had happened in the last quarter of a century had been forgotten. But these acts of loving service were remembered, and the fire of thankful love still burned in the hearts of those who, a generation later, tragically found themselves again in need.

An Interim of Inaction

As is often the case, human nature being what it is, the response to stark realities proved greater and more dramatic than subsequent reactions to more theoretical Christian ideals. Anyone who is acquainted with the

details of the decade of 1920-1930 knows that great needs persisted. The sad fact is, however, that the ardor of the church to do something about them gradually cooled. It was reported at the second Lutheran World Convention at Copenhagen in 1929, that in the period since the Eisenach Convention of 1923, less than \$ 200,000 in relief projects were carried on by or reported to the office of the Lutheran World Convention. Undoubtedly much was done which was not reported to the officials of the Lutheran World Convention, but relatively speaking, the total could not have been very impressive. By the time of world depression in the early 1930's, followed by the political tensions of that decade, Lutheran World Service, and in fact Lutheran World Cooperation, had diminished in a most disappointing fashion. (Is it altogether out of order or mistaken to suggest that even as the utter need of God creates a mood and an atmosphere most favorable for the attainment of reconciliation with Him, just so the circumstances which demonstrate to Christians their desperate need of each other create an atmosphere favorable for progress in Christian unity, even though that unity be based on grounds other than the need?)

Whatever the reasons may have been, the fact remains that the structure of the Lutheran World Convention needed to be reinforced to provide for a vigorous continuation of world Lutheran cooperation. It took the tragic catastrophe of World War II to revive the vivid consciousness of our common bond in Christ and of our Christian responsibility to serve one another.

Lutheran World Action

Again, the relief activities conducted during and after the war did not result from the logic of a Christian theory, but rather from the facing of actual necessities. Even before World War II refugees were streaming from Central Europe to other parts of the world. In Scandinavia, North America, and elsewhere, Lutheran Christians with Jewish blood in their veins, and others who had resisted the rise of totalitarianism, found both a welcome and also assistance from their brethren. The first "winter war" between Russia and Finland aroused the sympathy of an outraged world, and Scandinavian Lutherans especially were quick with generous gifts of food, clothing, medicines, and money for Finland. The first major relief effort in North America centered around three special objectives: 1) Finnish Relief, 2) Care of Lutheran Refugees, and 3) Aid to the Orphaned Missions of Germany which were in distress because of the currency restrictions of the German government. (The term "Lutheran World Action," coined in the U.S.A., can be applied to all of these and subsequent cooperative Lutheran activities of relief and reconstruction.)

But this was only a beginning. During the horrible years of 1940 to 1945 nations were locked in combat and all lines of communication were blocked. Neutral Sweden and Switzerland were like oases of helpful concern in a continent made barren by war. Goods which would have been eagerly sent from North and South America or Australia had to be held back pending the outcome of the war. Through the Y.M.C.A. and by direct contacts of churches, much was done to provide spiritual care for prisoners of war. Within battle-torn countries themselves, the churches were burdened to the limit in ministering to the victims of "total war."

Care of Orphaned Missions

However, it was possible to give extensive aid to Lutheran Orphaned Missions during the war years. Again by virtue of their favorable situation, Sweden, the United States, Canada and Australia were able to take the lead. Orphaned Missions of Lutheran Societies in Denmark, Norway, Finland and Germany were cared for throughout the entire period. These consisted of 33 large mission fields served formerly by 2000 missionaries having more than one million souls under their spiritual care. They were located in China, New Guinea, India, Palestine, Madagascar, Tanganyika, Sudan, Nigeria, South and Southwest Africa, and elsewhere. Later on support was extended also to the Batak church in Sumatra. This operation was one of great magnitude and of historic significance. Dr. Ralph Long had made an agreement with the International Missionary Council that the National Lutheran Council, in cooperation with the Church of Sweden, would care for the Lutheran orphaned missions of the world, which comprised more than half of the total, and that the IMC would provide for the rest. Very close cooperation was maintained throughout the entire decade of 1940-1950 with gratifying results for both groups. Total Lutheran support has exceeded \$8,000,000. The details and the significance of this part of Lutheran cooperation have been related by the Commission on World Missions of the LWF, and will not be repeated here. We mention it only to complete the picture of the important phases of Lutheran cooperation in the war and post-war years.

Physical Relief

In some respects, the conditions of the postwar years brought greater suffering and despair than did the war years themselves. Most Christians had realized that the church would have to engage in a huge spiritual reconstruction program, but few realized the immense proportions of the task of physical relief which confronted it almost immediately. The response was spontaneous and amazing. Religious and racial differences were cast aside as gifts poured into Western Europe from all over the earth. Australia, Africa, and South America shared in this great demonstration of Christian love. The relief record of Sweden continued to be a brilliant one. The flood of supplies from North America was made possible by its greater resources and sheltered circumstances—though here too, the extent of the response was remarkable in view of the distance from the scenes of need; most Americans had not seen war's horrors first-hand, and could not visualize their extent. Especially gratifying was the fact that countries like Norway, Holland, and Denmark which had received initial assistance rapidly transformed their role from that of receiving countries to one of giving countries, and began generously to help their neighbors. Even within the countries which had suffered the most, such as Germany, Austria, Czechoslovakia, and Finland, those who had but little to give, shared with those who had nothing. Help from abroad stimulated self-help; the results of this combination were remarkable! Because of it, unquestionably people by the tens of thousands were saved from tuberculosis or other permanent disabilities from undernourishment or constant exposure to the cold. A conservative estimate of the value of supplies contributed by LWF member churches would be \$40,000,000.

Nor were the supplies restricted to Europe. Quantities were sent to China, to Japan, to India, and to other stricken areas of the Far East. In later years, Palestine and Korea were added to the list. In this merciful work the world suddenly grew smaller, and the people divided by language and racial traditions suddenly found themselves united in their common concern for their suffering fellowmen. The walls of indifference and antagonism were torn down, so that God's power and love could pass from brother to brother, touching him who gave and him who received.

Spiritual Reconstruction

Spiritual reconstruction went side by side with physical relief. Churches aided included those in Finland, Norway, Holland, France, Germany, Austria, Poland, Czechoslovakia, Hungary, Yugoslavia, Italy, as well as the Churches in Exile—Estonia, Latvia and Lithuania. It has not been possible to assemble complete statistics to show in detail how the great volume of help in the form of money, supplies and personnel was used. This help came from several giving churches and, as indicated above, included sacrificial gifts from members of receiving churches for their less fortunate brethren.

In general this work of spiritual reconstruction can be divided into the following categories:

1. Facilities for Worship

In many areas leveled by bombing not a single building remained which could be used for worship. Prefabricated barracks chapels were rushed to scores of areas in many of the countries mentioned above. Later on "rubble churches" or "congregational centers" of a more substantial character were provided, particularly for throngs of refugees in those sections where previously there had been no Lutherans at all. Funds were also made available in substantial amounts as gifts or loans to finance the repair of many church buildings which could be made usable at a relatively small cost.

Contributions for this purpose exceeded \$3,000,000 and were divided among several hundred parishes and communities.

2. Aid to Pastors and Church Leaders

The suffering of the war years exacted its toll from Christians whose courage and faith were insufficient for the test. In this emergency church leaders, both clerical and lay, filled a vital role in helping to keep faith and hope alive. Many of these pastors and other church leaders were themselves destitute or ill, and in order to carry on their work required assistance in the form of living allowances, travel subsidies, religious materials, and medical care. Literally thousands of these key Christian leaders in western Europe received such help during the critical postwar years. They in turn, by their courage and sacrifices, served as an inspiration to their fellow citizens as well as to the church in general and played an important part in the remarkable resurgence of the Gospel amid the ruins and despair of the post-war period. Over \$2,000,000 were allocated for this purpose.

3. Support to Christian Education

The disruption of the church's program of Christian education brought serious danger to the coming generation in which the future strength of the church lies. It was necessary to pour large grants of money into the war-torn areas to help repair damaged school buildings, to train and support teachers, to purchase textbooks and other essential educational materials. Because political as well as economic problems arose in the post-war years, thousands of students could not continue their studies without help in the form of supplementary food and living allowances. More than \$ 2,000,000 were invested in this type of spiritual reconstruction.

4. Grants to Christian Institutions

The Church's institutions of mercy are overburdened in normal times. Therefore the needs of refugees, the crippled and orphaned, the aged and the physically or mentally sick in the abnormal post-war years strained their facilities to the breaking point. About \$3,000,000 were allocated for the church's hospitals, orphanages, old folks' homes, deaconess institutions and other centers of mercy to help repair buildings, restore equipment, provide personnel and to purchase essential supplies for carrying on this characteristically Christian work.

5. Religious Literature

One of the great shortages of the last decade has been the paper supply. Furthermore, the destruction of printing equipment and of reserve stocks of publications resulted in a dearth of Bibles, catechisms, hymnals, devotional booklets, and other types of religious literature. Here again the giving churches provided vast quantities of paper, equipment and printed books in order to help meet the demand, in a total value of nearly \$ 2,000,000.

6. Service to Refugees

A gigantic specialized need was that of the displaced persons and refugees. Their plight will go down in history as one of the great tragedies of all time. Just how a program was organized to help meet their needs is described in detail elsewhere by Dr. Stewart Herman: It was an operation of such major proportions that it merits special attention by itself. In terms of funds, staff, and persons served, it was the largest operation of them all!

Altogether the gifts from member churches of The Lutheran World Federation for spiritual reconstruction, including service to refugees, exceeded a total of \$ 20,000,000. This does not include sums given by Lutheran churches through the ecumenical program of the World Council of Churches. At this point it is appropriate to say a word about Lutheran support of the ecumenical reconstruction program.

Ecumenical Relationships

The reconstruction activities of the LWF member churches have never been "strictly denominational" in theory or in practice. We have not engaged merely in "confessional relief." From the very beginning material aid has been distributed on the basis of need without regard to race or

religion. Because so many thousands—even millions—of our own household of faith were in dire straits, a larger part of available supplies was sent to areas where destitute Lutherans were located, but the gifts were shared with others. In the field of spiritual reconstruction, funds were allocated frequently to non-Lutheran Christians and occasionally to those of the Orthodox communion. In addition, most if not all "giving" member churches of the LWF made substantial gifts directly to the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, which gifts, of course, were part of allocations made to various Evangelical and Orthodox Christian groups.

Dr. S. C. Michelfelder, who was the first chairman of the Material Aid Division of the Department of Inter-Church Aid of the WCC, was careful to see that Lutheran gifts through it were in proper proportion to those supporting our own task load, and meticulously cleared all plans with the WCC so as to achieve continuous coordination. The resulting relationships were both cordial and constructive.

The reason for a separate Lutheran program is not found in a desire to be isolationist in Christian strategy, but rather lies in the sincere conviction that in this way the most effective Lutheran support of the ecumenical program can be achieved at the same time that the special interests of the Lutheran churches are being met. Gifts for the total need can be secured in larger volume by making use of existing lines of church administration which go down to the local level. The task of interpreting the program and of securing a generous response is done best through the confessional channels through which individual Christians are accustomed to work. Thus an entire communion can be urged to cooperate adequately on the ecumenical front; at the same time, it can be led to give adequate support to the special needs of its own household of faith.

One of the functions of the LWF is to "foster Lutheran participation in the ecumenical movement." Both honor and Christian statesmanship require the fulfilment of that function in the field of Lutheran World Service, too, even as it has been carried out in past relief activities. Not competition but the highest possible degree of constructive cooperation is the goal of all true Christians facing the same foes and serving the same Lord, Jesus Christ. However, some phases of Inter-Church Aid are conducted best by confessional rather than by ecumenical agencies. The examples which directly follow are cases in point.

Ministry to Diaspora Groups

Elsewhere developments brought other demands which the church had not anticipated, and for the meeting of which it had very little past experience. Among these was the care of diaspora groups cut off from former support and of new groups of diaspora Lutherans for whom no organized church had been established. One should mention the large numbers of Baltic Lutherans who fled to Sweden where they were ministered to admirably by the Swedish church. This deserves recognition and commendation. We are speaking, however, more specifically regarding Lutheran groups in non-Lutheran countries, such as in Great Britain and Italy.

In Great Britain an estimated 40,000 Lutherans were in need of spiritual care. Some of them had lived there before the war, but by far the majority had come as refugees or on labor contracts in the post-war. They included Latvians, Esthonians, Lithuanians, Poles, Hungarians, Slovaks, and Germans. Their situation was noted almost simultaneously by the National Lutheran Council and by the Lutheran Church-Missouri Synod. Through a cooperative arrangement, a Lutheran Council in Great Britain was organized and supported equally by these two American organizations. By 1951 support was given to 25 pastors who ministered to Lutherans in over 286 preaching points all over the British Isles. The budget included subsidies for pastors' salaries, for travel costs, for religious supplies, and for the administration of the Lutheran Council of Great Britain. By 1952 a considerable part of the budget was contributed by the local groups themselves. It had become clear to them that what they had thought of previously as a temporary stay would prove to be a permanent residence. During the years these several ethnic groups have been brought close together by their common confession, and their use of the English language is increasing. They wish to retain their Lutheran character and are unwilling to be assimilated into the Protestant churches of Great Britain. Soon must be faced the question as to whether or not by means of aid from their brethren in other parts of the world, this faithful band can be assisted to establish a Lutheran church of their own.

A somewhat different situation existed in Italy. Here German-speaking congregations had been cut off from any support from Germany, and their situation was so serious as to be in danger of disaster. Through The Lutheran World Federation, funds were sent to assist the pastors and to hold the congregations together against opposition of various kinds. Subsequently, there was organized the Lutheran Church of Italy. While not strong enough to stand upon its own feet, it now has the hope of retaining its evangelical identity because of its membership in and support from the world-wide Lutheran fellowship.

Similar aid was given to the German-speaking Lutheran congregations in Switzerland and to the Baltic churches in exile with their headquarters in Germany. The latter groups are covered in Dr. Herman's report.

Facing New Relationships

It soon became clear that not all urgent problems were in the field of reconstruction. Some churches found themselves in serious difficulty under other post-war circumstances as well. The Church in Austria, for example, which had been subsidized heavily from Germany, found itself deprived of that support. Badly crippled by the war, and almost overwhelmed by a mass of ethnic German refugees, it was unable by itself to sustain adequate spiritual services to its people. It was necessary for The Lutheran World Federation to aid the Austrian church to minister to its people in an emergency period while this church was developing additional leaders and bringing its people to self-support through Christian stewardship and evangelism. Antagonistic pressures against it were intensified rather than relaxed in the post-war years, and this strategic help, as its own leaders testify, was a factor in turning the tide which threatened to cripple or engulf this minority evangelical group.

The minority churches in Yugoslavia likewise were imperiled by the hardships of the post-war years. The four groups—Slovak, Hungarian, Slovenian, Croatian—separated from each other geographically and by language and tradition, were cut off from new supplies of pastors, from theological and religious literature, and from contact with the outside world. Not until 1950 was it possible for The Lutheran World Federation to send in substantial quantities of physical relief and spiritual supplies to help strengthen these churches in their life and work. The Lutheran constituency in that country, which is only one-third of its former size, has shown gratifying evidences of courage and of a resurgent witness which have been made possible, partly at least, by the loving help of brethren from abroad.

The blows of war which struck the Lutheran church perhaps harder than any other branch of Christendom left their effects on Lutheran groups all over the globe. The churches in Brazil and Chile, for example, minority churches in Catholic countries, their ties with the mother churches in Germany severed, were forced to accelerate their task of building their work completely on indigenous resources. Be it said to their credit that this they did largely by themselves, though doubtless they were encouraged somewhat by tangible evidence of the concern of their brethren in The Lutheran World Federation. Relatively small grants allocated to them in recent years encouraged them in their tasks of strengthening their administration, developing their leadership, and girding themselves for a great future witness in South America.

The above is an all-too-sketchy account of twelve years of work involving the spending of \$ 75,000,000 and the sacrificial labor of thousands upon thousands of devoted pastors and church lay-leaders. We are only beginning to gain perspective upon that which was done and to interpret its significance. However, it is clear that emergencies help us to actualize God-given potentials which had been dormant during years when our witness was not spurred on by necessity. Also, it can certainly be said that the character and the present strength of The Lutheran World Federation have been affected tremendously by this experience of world Lutheran cooperation. The Lutheran World Convention was an instrument of God, geared to the opportunities and circumstances of its time, and was used wonderfully by Him. That it would have been revived eventually in some form, no one can doubt. But without the ties of friendship which had been fashioned during these post-war years, and without the confidence gained in each other in the process of working together, and without this tangible demonstration of what God does accomplish through His children when they do work together in His Name and through His Spirit, interest in and loyalty to The Lutheran World Federation such as has developed would never have been possible!

We must ask ourselves whether we have learned this lesson of history. We now stand approximately where the Lutheran World Convention stood after the Eisenach Assembly. Seven years after World War I, in 1925, Lutheran World Cooperation had started to dwindle. As a result, the Lutheran World Convention itself lost some of its strength and some of the loyalties which had bound it together. It is in working together that we grow together. Lutheran World Service is not the only way in which we work together, but it is one way which God Himself has blessed especially over the years. This lesson of history we must never forget.

II. Current Issues and Future Responsibilities

Although the contemporary world situation is so confused as to obstruct clear vision regarding future needs, the experience of the past few years makes it possible to outline certain categories of work which undoubtedly should engage the attention of The Lutheran World Federation for a long period of time. The types of work described below by no means include all that could be mentioned. One such activity deliberately omitted is that of cooperation in the support of "Orphaned Missions". The activities conducted by the churches in the United States and Sweden to support Finnish and German Mission Fields have been carried on during the last three years in close consultation with mission executives of the other member churches through the Commission on World Missions of The Lutheran World Federation. Cooperation in this area must continue and, in fact, should be expanded. Presumably this will be done through the commission on World Missions, not through Lutheran World Service.

One possible point of overlapping is at that of "Assistance to Younger Churches." In the past some have received help directly from the National Lutheran Council's Commission on Younger Churches and Orphaned Missions, and others have received grants through "Inter-Church Aid," allocated through The Lutheran World Federation office. A simple rule of distinction in the future might be to assign the responsibility for aid to those "Younger Churches" originally founded by Missionary societies, to the Commission on World Missions; aid to other "Younger Churches" would be channeled through Lutheran World Service. This is not a difficult problem and can easily be worked out in consultations at the Geneva Office.

In general, plans for Lutheran World Service should include the following types of work, each of which has already been in successful operation, to at least some extent under LWF sponsorship, during the last five years:

1. Inter-Church Aid

The crippling blows delivered by the war and by its aftermath, have left their wounds in many areas of the church. The magnitude of the still unfinished reconstruction task requires further "Inter-Church Aid." What took generations to build and only hours to destroy cannot be replaced within the short span of a few years! Although the primary initiative and responsibility for spiritual reconstruction must rest with the affected churches themselves, others which emerged from the war relatively unscathed should be gratefully eager to fulfill the injunction of Scripture, "Bear ye one another's burdens." Although this need should diminish in future years, provided that the horrors of war are not unleashed again, Lutheran World Service should include Inter-Church Aid in its program at least for the next five-year period.

2. Assistance to Lutheran Diaspora Groups

Scarcely less urgent is the continuation and increase of contacts with Lutheran diaspora groups in all parts of the world. Some of them are minority evangelical colonies with many decades of history, which for reasons of poverty, persecution, or indifference, have failed to retain and nourish a Christian spiritual life in the tradition of their forefathers. Others

are of more recent origin, composed of displaced persons and refugees who have sought a new homeland away from the sufferings and often hopeless situations experienced in post-war Europe and Asia. In many local areas, small groups of Lutheran origin, too weak to stand alone, and separated by differences of language, have found no way to mutual partnership and strength on the basis of their common confession. Now for the first time in history, The Lutheran World Federation holds out to them not only a symbol of their Unity, but also the tangible means of restoring the spiritual foundation of their lives. As a "big brother" representing World Lutheranism, and free from national or political implications, The Lutheran World Federation is welcomed everywhere by diaspora groups of its member churches, and also is an international agency recognized by government authorities. For a "responsible church," there are no longer valid excuses standing in the way of this vitally important work.

3. Aid to Minority Churches

Encouragement and practical support of minority churches is another activity which is of historic import in these times of international tensions and upheavals. Small churches which could have looked forward to steady, normal growth, now find themselves confronted by unexpected emergencies and even catastrophic dangers. Some are caught in the rising tide of a fierce and intolerant nationalism antagonistic to any international fellowship; others are subjected to the pressures of political and social expediences in police states; still others are undermined by the disastrous effects of world currency inflation. Since the whole cause of Christ suffers a setback when any part of His church is crippled or perverted, a watchful eye must be kept upon global developments affecting the church, and through The Lutheran World Federation resources must be available for quick and effective brotherly assistance.

4. Physical Relief

The church must have compassion on the multitudes continuing in need of food, clothing, medicine, and other supplies. Naturally many member churches are engaged in this type of service in their own countries, and some have traditionally sent aid to particular areas. Nevertheless, millions of persons uprooted since the war or living in famine areas are totally neglected. By coordinating individual efforts and by pooling common efforts, The Lutheran World Federation can render invaluable service, increasing the scope and effectiveness of the work.

5. Refugees: Spiritual Care and Resettlement

The most urgent and compelling need which still faces the church, and will continue to do so for many years, is that of the refugees. As in the secular sphere it is an international rather than a national problem, so in the ecclesiastical sphere it is also an international Christian responsibility. This tremendous task includes: a) social welfare and a spiritual ministry to the millions of evangelical refugees already in Central and Western Europe, as well as to those still coming to those areas in search of freedom; b) the tangible witness of Christian compassion in behalf of the millions of non-evangelical or non-Christian refugees in all parts of the world, such as those in Palestine, India, and Korea.

III. Guiding Principles for Lutheran World Service

In any cooperative work, those who participate must establish a pattern which will be effective at the same time that wishes of the partners are respected and their individual interests are protected. The following principles, based upon the tested experience of the past five years, are suggested to this end:

1. The organization and administration of Lutheran World Service shall be on a basic pattern which recognizes and respects at all times the independent and autonomous character of the member churches of the LWF, and which in no way binds them in regard to policy or finances without their explicit consent. Cooperation shall be voluntary, according to the ability and the interest of each church body.

2. The objectives and activities of Lutheran World Service shall always be in complete accord with the evangelistic and missionary tasks of the church, witnessing in its work the compassionate love of God the Father, the redeeming grace of God the Son, and the fruitful power of God the Holy Spirit. Lutheran World Service shall never be characteristically secular in its methods nor merely humanitarian in its motives, but shall in all things reflect the essential ideals of the Christian faith, and implement some of the basic functions of the church.

3. The supervising staff shall deploy personnel and funds in the most economical and efficient manner. By avoiding the waste of duplication and overlapping which is inevitable in non-cooperative work, and by pooling experiences and insights of the member churches, working through an international staff, it shall attain the highest possible level of Christian stewardship in the use of God-given resources.

4. The program shall be kept flexible and mobile, so that it can be speedily adjusted to meet changing situations, and so that quick action may be taken in critical emergencies.

5. The planning shall be done on a global perspective, taking adequate account of the needs of the churches and of the judgments of their leaders in all parts of the world. Available resources shall be allocated both equitably and strategically on the basis of a Christian churchmanship which seeks to be wise and far-seeing at the same time it is sympathetic and courageous.

IV. Operational Pattern and Budget

The proposal to establish Lutheran World Service as an LWF operation was made by the late Dr. S. C. Michelfelder to the Executive Committee meeting at Geneva, July 1951. In approving the suggestion, the Executive Committee acted as follows:

"1. Background

One of the primary reasons for the creation of the Lutheran World Convention was the contact brought about in the process of churches helping one another after the first World War. The unprecedented needs

of the devastated countries following the second World War, and the action to serve these stricken people through their churches led to the creation of The Lutheran World Federation in 1947.

The Lutheran churches of the world have been more effective in conducting inter-church aid, service to refugees and supporting missions because of the instruments of the Lutheran World Convention and The Lutheran World Federation.

"2. General Objectives

- A. To fulfill more effectively some of the purposes of The Lutheran World Federation as stated in the constitution (Art. III paragraph 2 lines e and f.)
- B. To assist the churches of the Federation on an international level in meeting their common needs.
- C. To meet quickly the special emergency needs in crises that may arise around the world.

"3. Functions

The program of Lutheran World Service, through the office of the Executive Secretary and his associates or assistants, shall be

- A. To survey and list the special needs of churches.
- B. To approach the member churches and National Committees to secure appropriations for support of specific activities and individual projects.
- C. To coordinate the use of the funds of Lutheran World Federation and submit reports regularly to all National Committees.
- D. To represent The Lutheran World Federation in the general committees or Christian groups engaged in similar tasks.

"4. Finances

- A. The cost of this program of coordination including salary and office expenses at LWF headquarters shall be covered by the member churches of the Federation through the regular budget.
- B. The churches and/or National Committees will be requested to indicate annually the extent of their financial participation in the various aspects of this service program.

"5. Personnel

The Executive Secretary is requested to accept responsibility for this program of coordination and to nominate to the Executive Committee associates or assistants for this purpose.

"The Executive Committee **voted** to accept the proposal for the establishment of a new department Lutheran World Service. There was no dissenting vote."

Further study on this matter was made at a meeting of National Committee representatives at Copenhagen in December 1951, and certain minor changes in the plan were recommended. Final decision is to be made by the LWF Assembly itself, endorsing the proposal if it be of that mind, and

delegating to the Executive Committee the authority for the working out of details. On the basis of discussions held thus far, the program of Lutheran World Service presumably would operate somewhat as follows:

1. It would function under the general direction of the Executive Secretary of the LWF. An annual budget would be made up which together with all matters of program and policy, would be subject to semi-annual review by a Supervising Committee appointed by the LWF Executive Committee.

2. The Executive Secretary would nominate a Director of LWS who would be elected by the Executive Committee. Upon taking office, the Director would set up his office in Geneva, working directly under the Executive Secretary of the LWF.

3. The administrative budget item, covering the salary of the Director, office and travel expense, would be provided in the annual budget of the LWF. It should be kept to a minimum so that all member churches can participate without a major increase in their share of the general LWF budget. A sum of \$ 20,000 has been suggested for this purpose.

4. The director of LWS would survey annually the needs of churches and groups, sending the findings to each National Committee of the LWF.

5. The cooperation of the National Committees in meeting these needs would be solicited in the following ways:

- (a) National Committees possessing both the interest and the financial means to undertake specific projects individually, would be invited to do so, such projects to be coordinated as a part of the total LWS global program.

- (b) Groups of National Committees desiring to work directly together would be invited to sponsor and conduct joint activities coordinated through the office of LWS.

- (c) Those preferring to work cooperatively through LWS would be invited to contribute either funds or staff workers (or both) toward the activities conducted by Lutheran World Service itself, the extent of such activities to be limited by the funds and workers made available.

6. A possible procedure and time-schedule is suggested as follows: LWS would operate on a calendar year basis. The Director would present his survey findings regarding needs to the LWF Executive Committee at its summer meeting. Upon approval, these findings would be forwarded to the National committees with the request that an answer regarding acceptances or contributions toward joint work be returned by October 15th of that year. On the basis of the replies, a tentative budget of LWS for the following year would be drawn up, indicating: (1) which specific needs will be met by National Committees individually or in partnership; and (2) outlining and describing urgent services which, for practical reasons, must be done jointly through LWS to achieve effective results. Each National Committee will be asked to indicate what contribution of funds and personnel it will be prepared to make for these joint projects. Replies in regard to this tentative budget should be made by December 15th, so that the program can be put into operation by the first day of the following year.

7. Since our Christian interests and responsibilities in this field are not confined to the needs of Lutherans, it shall be the function of LWS to

coordinate all its activities with those of the corresponding department of the World Council of Churches, cooperating in the ecumenical program whenever it seems proper and desirable.

It is obvious that at first, this or a similar procedure would require time and testing, but by the second year, it should work smoothly. Constant consultation in the early months of a year should make possible prompt decisions in the fall regarding the following year's budget.

Such a plan would not obligate a member church financially beyond its proportionate share of the annual administrative budget, but would provide opportunity for careful study of all projects and for free-will participation in them if desired. It would strongly develop and increase the unity of the LWF. At the same time, there would be established valuable coordination and exchange of information for those member churches which prefer to continue activities in the future as they have in the past, to make the greatest possible promotional use of their direct contacts and special interests. It would enable LWS to represent general Lutheran interests in relation to international agencies or governments, as has been done so effectively in the past by LWF Service to Refugees. Last but not least, it would provide a channel whereby the smallest or weakest member church may fulfil its desire of participating in such world-wide work even though contributions of funds or staff members be relatively small, and thus of sharing in the divine blessings and spiritual enrichment falling on those who give as well as upon those who receive.

V. Summary

We began this presentation by looking at ourselves as Christians belonging to the Body of Jesus Christ with a God-given mandate to serve our fellowmen. Having surveyed the world picture of certain needs which can best be met through a joint program of Lutheran World Service, it may be useful in conclusion to return to our starting point for an analysis of the significance of these proposals in the light of the contemporary scene.

There can be no question about our ability to conduct effectively a program of this kind. It is God Himself Who through the power of His Spirit works through His disciples in all such Christian activities. In one sense, it is never proper to speak of a "weak church," for every true Christian church, regardless of its circumstances, is a part of the Body of Christ and Christ Himself is its Head. Since nothing of which He is a part can be "weak," the church can never be "weak!" A wellknown philosopher has remarked that a straw is a weak thing, but that the mighty Gulf Stream can flow through it as long as the straw is pointed in the right direction!

It is essential that we have unqualified faith in the dynamic power of the Gospel and in the effectiveness of its fruits. We must base our entire Christian strategy on this conviction, giving ourselves with eagerness and utter devotion to obtain the certain promises of our God Who is the ruler of history. A young Chinese woman who had been brought up as a Christian and who later in life repudiated Christianity to become Communist, gave as her reason that the church, when confronted by the gigantic social and spiritual problems of China, seemed defeated in advance, unable or unwilling to cope with them, whereas Communists were confident of their

ability to solve them. He who believes in the statement of Scripture that "love never faileth" will not hesitate to attempt the most difficult God-directed projects regardless of their magnitude.

At the same time, there can be no doubt about our responsibility in this phase of human relations. It is a remarkable coincidence that John 3:16, sometimes termed the greatest verse of the Bible, tells us what God has done for us, and 1. John 3:16 tells us what we should do for each other: "Hereby perceive we the love of God, because He laid down his life for us, and we ought to lay down our lives for the brethren!" The passage goes on to state that the love of God cannot dwell in one who turns his back upon his brother's need, and that our love must not be in words but in deeds.

Furthermore, such Christian love is not to be haphazard but must be continuous. Our witness must not be made as light is produced from a flash light, snapping it on and off at will, but rather as the light of the sun, which shines not because of what it does but because of what it is. This point is especially timely in a period when there is a tendency for states to take over much, if not all, of the educational and welfare work which historically has been a basic part of the function of the church. Much of this development has taken place because of the failure of the church to minister adequately in these areas. Yet the inescapable fact remains that should the church yield its leadership and responsibility in these fields of education and welfare, it would be giving up something essential to its nature and would no longer be the church! Every category of service listed previously is a part of the church's work and cannot be omitted on the basis of a "flashlight" type of Christian witness.

A most important question remains to be answered. Granting the truth of all that has been said above, would it not be sufficient for member churches of The Lutheran World Federation to pursue these objectives individually rather than cooperatively? Is there not both some danger and some loss involved in setting up such a large global program?

It must be stated at once that there are some potential dangers and losses the avoidance of which will require careful and wise planning. Although a central administrative organization need not be expensive, it could be so; although a centralized operation need not restrict freedom of action by member churches, it could if it should function improperly; although conducting an international program through a distant general office need not eliminate the personal interest and support stimulated by direct contacts between givers and recipients, it could do this unless carried on through precise preagreed procedures. When recognized and dealt with in advance, these risks are not formidable.

On the other hand, there are certain definite advantages to be gained through world Lutheran cooperation which far outweigh the risks. It is clear that each church has its own national responsibilities which cannot be assigned to an agency or to joint international action. Proposals for Lutheran World Service would not interfere with nor diminish member church activities of this kind. However, no Lutheran church should ever lose sight of the fact that it is a part of a global, international fellowship which is tied together by bonds of common confession, by powerful spiritual traditions, and by deep convictions. This world Lutheran church knows no

distinction of race, or color, or language. Its members live in every part of the world and refuse to be separated by social and political barriers. The Bible tells us that from those to whom God has given much, He expects much. Surely it is plain to everyone that the international character of the Lutheran church places upon it global responsibilities. In fulfilling these responsibilities, there is no channel but that of cooperation.

We live in a time of large-scale political and social mass movements. The developments in transportation and communications have produced a pattern of living in which the personal impact of the individual, although submerged in mass action, is usually ineffective unless it be a part of mass action. We do not suggest here that the basic Christian witness be other than personal and individual, for it could not be such and still remain Christian. Yet it cannot be questioned that in the ideological struggles current in the world today involving the very souls of men and striving to wrest their spiritual allegiance away from God, the joint impact of Christians on the international level must also be on a sufficiently large scale to be recognized and felt, if it is to be effective at all. A convincing demonstration of this truth has been made by The Lutheran World Federation, Service to Refugees, in the course of its work.

This is a process by which, in the geometry of God, the whole is greater than the sum of its parts. The combined resources of individual churches can attempt and achieve things utterly impossible to the separate efforts of these same churches. In this period of ferment, which may very well be the overlapping of the end of one age and the beginning of a new age, the character of which is not yet perceived, it is imperative that the church strive to the utmost to actualize its God-given potentials to make a spiritual impact which cannot be ignored. Such an impact cannot be made alone by learned statements from sages writing from within sheltered cloisters. It must be made also by Christians working together, so that the fruits of their faith are spotlighted by a dynamic witness, and so that this witness may fulfill the commandment of Christ, "Even so let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

There is another way in which God clearly has blessed such cooperative work. Someone has said that the new frontiers of our day are not horizontal but rather are vertical. The entire earth now has been mapped and the geographical frontiers have vanished. Yet the greatest frontiers still remaining to challenge the human soul are the spiritual frontiers, those between God and man and between man and his fellowmen. In working together we teach each other; we inspire each other; we enlarge our horizons and sharpen our vision. We gain the strength to penetrate deeper across spiritual frontiers. The greatest contribution to reconstruction in the past decade has not been in the form of money but rather in the form of personal courage and sacrifice and consecration. Here again the whole is greater than the sum of its parts, for out of this adventure in Christian partnership there are created new corporate spiritual factors which did not exist before. This also is a part of God's method as He uses His disciples to write the pages of history.

In conclusion, let me relate a modern parable. Here in Hannover at the end of the war, most Christian institutions had been destroyed. One which remained served war victims night and day. In the summer of 1948, two Americans visiting it entered a ward in which crippled children were singing a song. It was a "motion" song. The words "This is my piano, and this is the way I play it," were sung accompanied by the moving of each child's fingers as though playing a piano. The same thing was done when singing about a violin, a piccolo, a flute, and other musical instruments.

When the visitors asked about the origin of this song, the deaconess led them to the corner of the ward. Here they saw little twin girls who were singing with the rest of the children, but whose fingers were stiff and moved hardly at all. These girls, the visitors were told, had been babies in East Prussia at the beginning of the War. As the Russian troops advanced, terrifying rumors were spread as to what might happen when they entered the villages. It was said the children would be taken from their parents, sent to Russia and brought up as atheists. Frantic with fear, one of the older relatives became insane. Crying that she would rather see the children dead than brought up as atheists, she seized a razor and slashed their wrists, leaving them to die. In God's mercy, they did not die, but recovered. However, the tendons in their wrists had been cut. They were doomed to a life in which they would never again be able to use their hands!

They were brought to Hannover where some marvelous surgery was performed which gave the hope that they might move their fingers again, provided that they would practise and practise so as to teach the nerves again to move the muscles. Being little children and not understanding it all, they became tired and tearful, refusing to practise sufficiently to make the operation successful.

It was then that the deaconess had a wonderful idea. Perhaps if she would compose a song, a motion song which would involve the moving of fingers, if the entire ward of children would sing this song, the little girls would think it was a game and would join in. She decided to try it. Day after day, week after week, month after month, the whole ward of children sang this song, morning, afternoon, and evening: "This is my piano, this is the way I play it." Quickly the twin girls sat up, watched the others, and listened. Soon they, too, began to sing and to try to move their fingers. After many, many weeks of such singing together, one day the deaconess watched very closely and saw one of the fingers of one of the little girls move just a little bit! A few days later, she saw other fingers also begin to move, very slowly. The day the American visitors were there, each child could move each finger just a little bit; it was clear that the operation would succeed!

The point of this parable is clear. The operation succeeded only because all of the children in the ward went through the motions together! Somehow it may be a part of God's healing plan for our world that Christians too go through the motions of love together. To do this, Lutheran World Service is an essential channel and an indispensable instrument.

SERVICE TO REFUGEES

*Stewart W. Herman**

A more expressive term than "displaced persons" has seldom been coined. In its narrower sense, of course, the name applies only to the official DPs, that is, to approximately one million eligible proteges of the International Refugee Organization, which terminated its operations on January 31, 1952. But in its broader sense the same term encompasses us all, and especially that uncountable multitude of nameless families who have been uprooted and left stranded in some alien land. As the storm of war subsided, political and economic circumstances beyond individual control had made millions of men completely homeless. At times it seems as though the whole civilized world were displaced!

"Recognizing the Tragic Sufferings . . ."

It is still impossible to estimate the total number of the dislodged, dislocated and disinherited. In Europe alone they include tens of thousands of men, women and children from every country east of the Iron Curtain, not only the non-German DPs who were victimized by the Nazi war machine but also the Volksdeutsche expellees who were victimized by the Potsdam Declaration of the victorious allies. It includes the Lutheran Finns who escaped from Carelia, the Moslem Turks expelled from Bulgaria, the European Christians driven out of China; the Indians fleeing from Pakistan and the Pakistani fleeing from India. It also includes the decimated Jews of many nations who sought refuge in Israel and, as the wheel of injustice steadily revolved, the 800,000 Arabs who have been deprived of their rightful homes in Palestine.

The Service to Refugees of The Lutheran World Federation during the last five years has looked into mankind's unhappy face several hundred thousand times. Indeed our devoted field staff has often faced the same individual not once but day after day and year after year in an unremitting effort to respond to his daily needs of body and soul, to solve his apparently insoluble personal problems or to surmount his apparently insurmountable resettlement obstacles. What I have to report today, as director of Service to Refugees for the past four years, is an epic of faith in an age of fear. If any part of the world's vast refugee misery has been alleviated—and I think our printed report indicates that this has happened—it is largely owing to the fact that when terror reached out to terror, faith at the same time has responded to faith, hope to hope, and love to love.

Our Lutheran interest in the plight of the refugee was aroused exactly two years after the end of the war when the matter was brought to the attention of the first LWF Assembly at Lund in July 1947. This may seem to have been rather late in the day, but in fact the Lund Assembly was the first international church body to take official cognizance of the desperate situation and to resolve on a course of action. Based on surveys made or requested by Dr. Michelfelder personally, the Assembly—reinforced by the

* Dr. Stewart W. Herman, Director of Lutheran World Federation Service to Refugees, Geneva.

presence of Lutheran refugee churchmen like the venerable Archbishops of Latvia and Estonia—recommended that a “department of work” be set up by the Executive Committee. It was an act of faith, for, although the resolutions referred to the “tragic sufferings” of millions of people, the true ramifications of the refugee problem only became apparent as the work progressed.

The Lund Resolution in 1947

“Recognizing the tragic sufferings which are being borne by the millions of refugees, expellees and displaced persons, as well as other suffering people, heeding the cries of anguish and the cries for help which come to our attention from many groups of these unfortunate homeless victims of war and whole-heartedly desiring to aid in improving their situation . . .

“*Resolved* that we call upon all our churches to intercede before the throne of God on behalf of these our brethren and to give generous support to all efforts of our churches to bring them spiritual and material help, and that we request the Executive Committee of The Lutheran World Federation to aid as far as possible in eliminating their suffering, in devising immigration and resettlement plans and in safeguarding the religious life of those displaced persons who belong to the household of our faith.

“As a further explanation of the spirit of cooperation so markedly manifest in this assembly in order to achieve a more efficient performance of tasks in which common action is desirable, it is *resolved* that The Lutheran World Federation create under the direction of the Executive Committee a department of work on behalf of displaced persons and refugees.”

Lutherans had good cause to feel concerned. Hundreds of thousands of our own brethren were involved in the maelstrom of catastrophe. So far as we then knew, whole churches in certain countries had ceased to exist, except for remnants of pastors and people in exile. Taking into account the continuing expulsions of Ethnic Germans from South Eastern Europe and of Germans from territories annexed by Russia and Poland, it was no exaggeration to say that one Lutheran in ten was homeless as a result of the war. The churches of the Central European countries—in which most of the refugees were concentrated—were unable to tackle the huge task alone. In fact, the DPs were deliberately isolated from any contact with the enemy people and lived for the most part in camps which were like artificial islands in a great sea of wreckage and woe.

“Safeguarding the Religious Life”

The technical DPs were the first to receive the attention of the new LWF agency under the direction of Dr. Howard Hong. His field of activity was confined almost exclusively to Germany. Obeying the injunction of the Lund resolution, he set out to mobilize the refugee pastors to serve their own people both in and out of camp. There were at least 125,000 Latvian Lutherans and 110 pastors, 30,000 Estonian Lutherans and 35 pastors, 23,550 Lithuanian Lutherans and eight pastors, plus smaller numbers of Hungarian, Polish, Slovak and Ukrainian Lutherans, totalling at least 185,000 people and 170 clergymen in Germany and Austria. To a large extent they were supplied with the material necessities of life, but their spiritual needs were unmet. Pastors could not travel freely, and dozens of camps had no pastor in residence. Efforts to establish camp congregations were stultified by the

lack of Bibles, hymnals, communion vessels, religious literature, and even the space in which to worship.

Financed by Lutheran World Action funds from the United States, these needs gradually were met. Among the first supplies were 14 field organs, a multigraph machine, then a printing press and 12 tons of precious paper, cloth for pastoral gowns, and bicycles. Soon IRO agreed to give workers' rations, then travel warrants and finally salaries to the DP pastors. LWF supplemented these important concessions with extra food parcels and material for new suits. In a matter of months, a well-organized network of camp congregations had re-established a large measure of Christian order in the midst of spiritual chaos. The morale of the refugees rose accordingly.

Three of the most significant contributions of LWF Service to Refugees to the general welfare of the DPs deserve special mention. First, the provision of supplementary relief supplies to the ill, the very young and the very old for whom the routine rations of IRO were inadequate. From 1947 to 1951 approximately 1½ million pounds of food, clothing and medicines were distributed to the needy, quite aside from the far larger donations made by Lutheran World Relief to the German church agencies. This work alone required the maintenance of two central warehouses and ten area depots, to say nothing of a fleet of jeeps and trucks.

Secondly, the production of religious literature for Lutheran congregations and Sunday Schools. Sizeable editions of hymnals, church papers, catechisms, calendars and other publications rolled from the presses. More than 710 orders were filled by March 1952, totalling 4,252,030 printed pages. In addition, 12,000 Bibles and 20,000 New Testaments in 11 different languages were distributed throughout the parishes, thanks to the United Bible Societies.

Thirdly, the nurture of Christian life in the Sunday Schools and the Study Centers. At the peak of Sunday School enrollment there were 10,000 Lutheran children receiving regular instruction in the IRO camps as a practical antidote to the social poisons inherent in their abnormal situation. But the children were not the only ones who wanted training. From a spiritual point of view, the most creative innovation undertaken by Dr. Hong and his staff was the establishment of the two LWF Study Centers, one at Imbshausen in the British Zone and one at Berchtesgaden (Camp Insula) in the American Zone. From the very beginning, these two outwardly unprepossessing places became the spiritual headquarters of our exiled churches. The pastors and youth, the teachers and welfare workers, the laymen and laywomen of all linguistic origins sought and found in these two centers—for days or weeks at a time—a place of retreat and refreshment, where life came into Christian focus again and the values of a better life were revived.

As closely as we can estimate, this total program of spiritual ministry and special welfare in Germany cost \$313,000 from July 1947 to April 1952, or roughly \$60,000 per year, not counting the value of contributed goods which may be placed at \$500,000. This does not include our own administration costs nor the high value of IRO subsidies and services to which reference will be made later.

"Devising Immigration and Resettlement Plans"

The Lund resolution of 1947 did not limit its recommendations to the provision of a refugee chaplaincy service but boldly proposed that the Federation should take a hand in "devising immigration and resettlement

plans." As it turned out, this was soon to become the most prominent and widely-publicized feature of our whole refugee program, eclipsing in general interest the less spectacular efforts to minister steadily to spiritual and material needs. The reason for this is obvious: neither the organization of camp congregations nor the distribution of supplementary relief supplies solved the problem of homelessness. The refugees had to be taken out of the camps!

Of course, IRO had been especially designed and heavily endowed for the purpose of repatriating or resettling the DPs. We do not know how many Lutherans were returned to their homes in IRO's early days, but from the very beginning thousands of our brethren chose emigration rather than repatriation. They went to Belgium to work in the mines, from where LWF subsequently was called upon to aid them in reaching Canada; more than 40,000 of them crossed the channel to Great Britain to work in industry; more than 20,000 emigrated in the early days to Australia; other thousands went to various countries of South America.

In the midst of these "mass movements," as they were called, it became apparent that only the young and the healthy were being accepted. The aged, the ill and many of the university-trained professionals were in great danger of being left behind as manpower considerations took precedence over the alleviation of human misery. Families were faced with the terrible decision whether the younger members should abandon their elderly parents temporarily in hope of sending for them later, or hold together and perhaps lose a good opportunity to help the whole family emigrate. We are still dealing with the problem of divided families, many of which may never be reunited. At this point alone the religious agencies have performed a signal humanitarian service. It has been repeatedly demonstrated that even the most generous philanthropic gesture invariably reveals at times the desirability of being checked and balanced by the Christian conscience.

(a) LWF-SR Organization and Policy

By July 1948, an LWF Resettlement Division was established at LWF headquarters in Geneva and one year later, in July 1949, both aspects of the work—namely, the DP service program in Germany and the new resettlement operation—were merged into one LWF Service to Refugees. Meanwhile, the Geneva office had begun at once to lay a broad international foundation both in Europe and overseas. This foundation was anchored, as far as possible, in the Lutheran churches. Offices were set up in Italy and Austria to deal with numerous Lutheran refugees there. Closer organizational links were sought with committees or pastors in France, Sweden, Norway, Belgium, and Great Britain. First contacts were quickly made by mail with countries of resettlement overseas, until an extended journey in South America resulted in the creation of various committees and offices, most of which are still functioning today. It is not too much to say that LWF Service to Refugees initiated the first and most intensive practical effort at world-wide cooperation which the Lutheran churches have ever experienced. Let us ponder with profound humility the fact that this contribution to the advancement of Lutheran unity has been purchased with the broken churches, the broken homes, the broken bodies and the broken hearts of our brethren in exile!

Typical of the significance of the movement was the recent headline in one of our Canadian church papers: "Synod's Confirmed Membership Jumps 15%;

Largely Due to DPs". Much the same can be said of the sudden increase of Lutheran population and actual church membership in many countries. The Lutheran population of Australia has increased by 30% as a result of DP immigration; seven Latvian, three Estonian and several other pastors have been recruited by the United Evangelical Lutheran Church—and aided by LWF/SR—to cope with this great opportunity. Canada alone received 22,000 Lutheran DPs and 20 pastors. In Great Britain, which formerly had only a series of "foreign" Lutheran churches serving seamen in the ports and temporary residents in certain cosmopolitan centers, there is now a Lutheran Council consisting of six large linguistic groups which look forward to the day when their people and their church will be fully at home in England. Mention might be made of the fairly sizeable new Lutheran colonies in other countries but the fact is that in many cases little or no systematic attempt has yet been made to reach out after them and hold them in our church. One of the major tasks of The Lutheran World Federation in the next five years will be to inspire and assist wherever necessary a global diaspora operation for the purpose of planting the church where our people are.

(b) Relation to Mass Schemes

LWF Service to Refugees cannot, by any means, take the full credit for the initiation and execution of the mass schemes which in the first postwar years carried thousands of Lutherans into new homelands but, for the sake of clarity, three of our very important functions should be itemized: firstly, we performed vital pastoral and welfare service in the camps prior to departure, as has already been described; secondly, we "mopped up" around the edges of these big resettlement schemes by setting up an individual resettlement office to give good counsel and practical assistance to those who were in danger of being left behind or who in many instances had been left behind; and, thirdly, we have frequently undertaken to aid the DPs after arrival by subsidizing a new or enlarged ministry to serve them as fully as possible in the first critical years of readjustment.

Thus, many thousands of our brethren have been directly assisted in choosing the right country to which to go, in obtaining a visa or landing permit and in finding work or lodging upon arrival. The Lutheran church has tried to stand by the migrant at every stage of his unhappy journey. To understand what that really means, I ask you who sit before me—foreigners in Germany—to try to imagine for a moment that by some horrible mischance you were suddenly deprived—today—of a country to which you could return. Your passport has become merely an identification document, your pockets are empty, your old job is gone and your only hope of survival is an internment camp. If your imagination is sufficiently vivid, you may quickly win a new appreciation of the significance of the simple words: "I was in prison and ye visited me." Yet the most effective prison in the world today has no bars whatever; it is called statelessness.

Where strong Lutheran churches are at hand, no international agency is needed to handle mass movements. Sweden has absorbed tens of thousands of Baltic refugees without any outside help and been a major contributor to our world-wide refugee program. Finland achieved a heroic integration of about 400,000 refugees from the lost province of Carelia, so quietly that the rest of the world was hardly aware that it was happening. But what about the boatload of Lutherans stranded in Ireland, or the miners

trying to get out of Belgium, or the Ethnic Germans seeping into Trieste, or the Europeans evacuated from Shanghai to a tropical island in the Philippines, or—for that matter—the tortured voices still crying from the interior of China for resettlement assistance? It is not the business of LWF Service to Refugees to judge nations or draw political distinctions between states, but it is our business to carry first aid to our brethren wherever they happen to be and to do everything we can to help them in finding new homes, even if an IRO or some other secular agency is busily engaged in doing the best it can for them.

(c) The U.S. Operation

It will be recalled that the United States did not inaugurate a DP immigration program until 1948 and, in fact, it was only in 1949 that the heavy movement began. This was the last of the big mass schemes in so far as it called for the admission of 205,000 DPs but the active burden of selecting, processing and arranging the requisite job and housing assurances fell entirely upon voluntary agencies. Thus—to my own great regret—a disproportionate amount of our time and money had to be used in this scheme. It also accounts for the fact that we needed so many Americans on our staff, but there was no other means of enabling a “fair share” of Lutheran DPs to take advantage of the emigration opportunity for which so many of them had patiently waited.

In the first few months of the U.S. resettlement program less than 50 Lutheran DPs reached New York, but from then on—for the remaining 28 months during which the law was in force—we sent an average of more than 1000 persons per month to the U.S. All in all, 29,478 persons sailed to America under LWF sponsorship. It was not an easy task. First we tried to “match” the job and housing assurances which came from the States by trying to find just the right man with just the right qualification in just the right age limits with just the right-sized family. But as the numbers of eligible candidates dwindled we reversed the whole policy and prepared a complete history of each family, which was then sent to New York in hope of finding just the right sponsor. With the help of this “dossier” program we came very close—closer than any other agency—to finishing our DP resettlement job.

Obedying literally the terminology of the Lund resolution, every possible device was employed to find some solution even for the most difficult cases. I could tell you stories of octogenarian ladies without a relative in the world, of families with nine or ten youngsters, of widowed mothers with several small children, of the crippled and the blind for whom visas were somehow obtained. In 281 instances the American Lutheran Resettlement Service placed bonds of \$1,000 each to guarantee that our people would not become a public charge. Indeed, the total cost of the refugee resettlement program in the U.S.—paid for by the churches of the National Lutheran Council—cost more than the whole LWF refugee operation.

(d) The Residual DPs

Today there are less than 16,000 Lutheran DPs left in Germany, Italy and Austria. 16,000 out of 185,000! As to those who remain behind, it can be said that approximately 50% of the 16,000 prefer to remain where they are. The

most that we can still do for them is to encourage them to establish a vital contact with the local church. But the other half of the residual group constitutes the so-called "hard-core" problem, namely those who are in need of institutional care or who are economically unable to fend for themselves. They include the aged, of whom there are about, 2,000; the chronically ill, the crippled and the tubercular, numbering more than 3,000; and those for whom there simply is no work or no work-permit.

In July 1950, several voluntary agencies set up, with special financial assistance from IRO, a local establishment program designed to take care of these residual cases. LWF-SR had already blazed the trail by arranging for a Lutheran DP Home for the aged at Berchtesgaden, where a model institution housing 500 elderly guests is now operating successfully. Other countries have also taken some of the aged and ill, and particular attention should be drawn to Sweden where a special committee accepted 60 elderly DPs. But the broader scope of local establishment, as set up jointly by LWF and the World Council of Churches, called for the recruitment of 40 Christian welfare workers to act as the living link between the residual DPs and the local community. The function of these full-time workers was to analyze the individual problems, suggest practical solutions and, above all, to assist the DPs toward integration just as though they were arriving for the first time in a new and unknown country, which is less ridiculous than it may sound remembering the isolation in which the DP had been kept.

In both Austria and Germany, the Lutheran churches have responded with increasing alacrity to the idea that they should assume direct responsibility for their DP brethren, so much so that in Germany the DP pastors' salaries are now paid by the Landeskirchen, their travel costs are borne by the government, all relief distributions (worth about \$250,000 since the new program began) are made by local church agencies and much of the responsibility even for emigration counselling has been turned over to local offices, although we still keep a central DP resettlement office in Stuttgart. In some quarters this has been falsely interpreted to the effect that The Lutheran World Federation is "abandoning" the refugees. Far from it! But we do regard our function as an international agency to include only those tasks which national agencies, for the time being, cannot or will not perform. Within the common confessional fellowship of the Federation we hope that all members—regardless of nation or mother tongue—will come to feel completely at home and at ease with one another.

(e) Relation to IRO

At this point, special attention should be drawn to the fact that the extensive LWF program was, to a great degree, made possible only by the generous support of IRO, with which an agreement was drawn up by Dr. Michelfelder in 1947. By it we received both recognition and facilities to work in behalf of DPs in the occupied countries. Moreover, it may be conservatively estimated that the cost of office space, transport and sundry supplies and services, which came to us through IRO, amounted to \$500,000. Another \$500,000 was given to us at various times to cover special projects relating to resettlement or rehabilitation. Of course, this represents only a fraction of the money expended for the care and maintenance of all Lutheran DPs while they were in camp or for the cost of transportation when they finally emigrated.

(f) *The Volksdeutsche and the Revolving Loan Fund*

The story of the Ethnic German refugees took a wholly different course. Although they were to a very great extent the helpless victims of allied decisions taken at war's end and their number was considerably larger than that of the DPs, no intergovernmental agency was set up to help them. LWF Service to Refugees was determined to avoid political distinctions as far as possible and immediately opened an office in Rome which devoted most of its energy to the serious plight of non-IRO refugees there, and a little later at Salzburg. Within the first year a resettlement office was opened in Stuttgart to cooperate with the Evangelical Hilfswerk in fostering *Volksdeutsche* emigration. This was to supplement the various forms of assistance already being given to the German church agencies for Ethnic German refugees through the Inter-Church Aid program.

LWF-SR was the first refugee agency to sponsor actively the resettlement of the *Volksdeutsche*. There being no organization to pay for their transportation, it was decided to inaugurate a transport fund and, as our budget was very modest in comparison with IRO, we hit upon the idea of using our meagre resources as a Revolving Loan Fund. The simple principle was that the loan would be extended to Lutheran refugees without interest on the understanding that repayment would begin as quickly as possible, even though the installments might be small, and that reimbursement would be completed, if possible, within two years. To date, we have invested almost \$500,000 in this loan fund and nearly 5,000 homeless persons have been enabled to go overseas to start a new life. In addition, approximately \$80,000 have been used to resettle DPs who for one reason or another were not eligible for IRO, usually because they did not fall within its territorial mandate or were not properly registered.

Regarding repayments, let me say in general that where salaries or wages are good, the rate of repayment is swift. Thus, in Canada, where the lion's share of the travel loan fund has been invested, the promptness of reimbursement is most gratifying — up to 80% by the end of 1951. In fact, 25% of the money loaned within the calendar year 1951 has already been repaid. The experience of the U.S.A. committee in collecting the loans it made to cover inland transportation of DPs was likewise good, namely, up to 70%. South America, on the other hand, shows a very slow rate of repayment, not more than 28%. Remembering that the heaviest expenditures in loans have been made within the past two years, I can only report that we have every reason to believe that this investment in Lutheran lives has been a good one. Letters of thanks indicate that.

When a new migration organization (the Provisional Inter-Governmental Committee for the Movement of Migrants from Europe) was set up early this year, it decided to adopt the revolving loan fund idea—more or less as LWF-SR had worked it out—to take care of cases of individual resettlement. The same idea was applied to the small transportation fund earmarked for IRO proteges still stranded in Shanghai and our LWF promise-to-repay forms were used as a working model. Moreover, in recognition of the fact that we had already invested so much money and effort in this type of resettlement project, the new Migration Committee allocated to LWF-SR a full 25% of the first one million dollar fund which it divided among the voluntary agencies, so that our original half-million dollar investment has now been augmented by a quarter-million dollars.

Whereas we can say with humble pride that the resettlement of Lutheran DPs is practically concluded, no similar assertion can be made regarding the *Volksdeutsche* and other homeless people in Europe. The fact that a new migration agency for Europe had to be established is evidence enough that our own work is not yet finished. So far as our Lutheran brethren are concerned, one of the most distressing problems is that of the thousands of Ethnic German farmers from Eastern Europe—the Bessarabians, the Transylvanians, the Danube Valley Germans, etc.—who have no real hope of ever again owning land of their own unless some organized effort is made to help them. They should be producing food instead of being condemned as objects of charity to consume it! Aside from the Lutheran Farm Labor Scheme, LWF-SR has been actively promoting two other possibilities: first of all, the utilization of every available acre of land in Western Europe. A modest beginning has been made recently with the settlement of a few refugee families in France, where the Lutheran churches have for years been sponsoring a nation-wide chaplaincy for refugees and foreign workers. Secondly, the development of a colonization project in South America, which is now in the process of negotiation with the Government of Paraguay.

"Heeding the Cries for Help"

LWF Service to Refugees, however, does not believe that emigration is the best answer to all refugee ills. On the contrary, the major part of the problem must be solved right where the refugees are now. It is here that they must receive first aid, it is here that they must find a new livelihood, it is here that they must be given all the rights and privileges of decent human beings, and it is here that most of them must be helped to establish new homes.

We found dozens of refugees in Austria who would never get back on their feet again until, literally, feet were put back on them. I hope you will read all about our amputee rehabilitation project in the Five Year Report. We also found hundreds of under-nourished children in the refugee camps, the stunting of whose bodies might easily lead to the twisting of their brains. For them we have had special feeding programs, summer camps in Germany, Austria, Italy and France, and rest cures in Swiss or Scandinavian homes. In an Italian internment camp two special projects were typical of the axiom that refugee service is never monotonous: we found an idle dentist, plenty of bad teeth to work on, but no tools for the job. For over two years we subsidized a dental service for all the inmates. In the same camp, there was a very large unused plot of ground which—thanks to our Rome office—soon became a splendid truck garden under the skilful fingers of the internees.

It is worth pointing out that these general welfare activities are designed to benefit whole groups of refugees regardless of their ecclesiastical connections. While it is true that permanent settlement projects are reserved primarily for our numerous and needy Lutheran brethren, it is a matter of principle to give first aid to all who need it. To those who indicate a desire to become Lutheran in the hope of obtaining either help or more help, we have invariably said No.

Four large agencies are in the field to attend to the needs of four main groups of refugees: the Joint Distribution Committee for the Jews, the

International Catholic Migration Committee for the Catholics, The Lutheran World Federation for our own brethren and the World Council of Churches which, in view of the existence of LWF-SR, has confined its activities largely to the Orthodox and non-Lutheran Protestants. At many points the interests and work of the World Council and The Lutheran World Federation coincide. Most of our Lutheran churches are members of the World Council and support its work; for instance, the Lutheran churches of America, in addition to bearing the brunt of the financial burden for our own Service to Refugees, have been one of the principal contributors to the Service to Refugees work of the World Council.

"Counting the Cost"

In computing the total cost of the LWF Service to Refugees operation, it would be utterly impossible to tabulate all the Lutheran money which has been expended. Many Lutherans—especially in Scandinavia—have made their contributions through public channels; others—in Germany especially—have given all their help to ease the local situation which the rest of us assume, all too frequently, has been done largely by outside agencies like ourselves. Many countries have regular committees of their own with independent budgets for refugee work. Some day this data could be compiled. But even in Australia, Canada and the U.S., there is no real notion of the extent of the help in cash and in kind which private persons have granted to the destitute immigrants. Who can calculate the unrecorded offerings and the thousands of individual donations which have been made in so many countries? DPs arriving in America frequently found not only four walls and a roof awaiting them, but homes fully furnished down to the fresh food in an electric refrigerator! Right here in Bremen, less than two months ago, one of our staff workers gave his own waterproof coat to a young man just as the immigrant ship was about to begin its transatlantic trip. Such gestures—and there have been many of them—are not entered in our financial reports.

The following figures refer only to the LWF-SR budget under the direct control of the Geneva headquarters. Since July 1948, exactly four years ago, \$1,744,752.22 have been spent, not including the value of contributed relief supplies at an estimated worth of \$1,000,000 nor the \$1,000,000 which came from IRO, which would make a total of \$3,744,752.22. The first-mentioned sum of one and threequarter million dollars was divided almost equally between (1) spiritual ministry and welfare service, (2) resettlement counselling and processing, (3) the revolving loan fund. Some further details are included in the printed report.

In the same four years, we moved approximately 40,000 persons under full LWF-SR sponsorship, that is an average of 10,000 per year. This does not include the thousands of others whom we have effectively helped in so many ways but for whose resettlement we cannot take—so to speak—full credit. I would estimate their total number at far more than double the above figure, approximately 100,000 to 110,000 refugees. To do the whole job, we have had at various times a total of 265 full-time staff workers, of whom today we still have 22 international workers and a considerable staff of local employees.

"... in a Responsible Church"

This, then, is a summary accounting of what has been done since the Lund Assembly. It is for this Hannover Assembly to express its convictions regarding the practical tasks facing our Federation during the next five years. Henceforward, refugee work is to be included in the framework of a global strategy of reciprocal assistance to be known as Lutheran World Service. Let us hope that this will not in any way imply a diminution of interest or activity on behalf of the refugees! Despite the virtual solution of the DP problem and the vast improvement in the whole refugee situation, it must be stated bluntly that the need is still enormous. Not only are tens of thousands of people still living in camps or makeshift billets—including large numbers of homeless Lutherans—but refugees are still arriving in large numbers in Western Europe—especially in Germany, Austria, Trieste and also Sweden. Moreover, Europe is not the only place where homeless people are to be found.

As a special token of Lutheran concern for at least one other vast area of human distress, we have recently initiated a very small program in Syria. Of course, the LWF Near East Branch was already doing a monumental job of welfare work among the 500,000 Arab refugees in Jordan, and large quantities of relief supplies have been allocated from time to time to the other Arab states. This tremendous work is done under the auspices of the Committee on Younger Churches and Orphaned Missions and under the leadership in Jerusalem of Dr. Edwin Moll. But, as a result of the Christian Conference at Beirut last year, it became clear that much more needed to be done by the Christian churches of the West both to champion the redress of the great injustices which have been perpetrated upon the Palestinians and to alleviate the desperate condition in which about 800,000 of them presently stand. A representative of LWF-SR, Mr. Christiansen, of Denmark, has been commissioned to set up a few clinics in and around Damascus. If, at some later date, there is to be any effort to resettle the Palestinian refugees in the other Arab states, LWF-SR would like to do its share. The situation is very tense and may easily erupt in new wars. Again let me underscore the fact that this is not being started for the sake of finding something more to do. It is part and parcel of the responsibility inherent in being a Christian church.

As I see it, the task of The Lutheran World Federation is contained in our title, namely to be Lutheran and to work together on a world basis. The specialized function of our Service to Refugees may be put under three principal headings: first, we are a coordinating factor. As far as possible, refugee work should be the province of each member church or national committee and Geneva should confine its activities to doing what the member churches—through the Executive Committee—ask it to do. But in the field of coordination much remains to be done because it has been one of the great disadvantages of the huge Lutheran communion that its members have not even known each other, let alone acted in unison and thus by their unity strengthened the cause of Christian ecumenicity.

In addition to coordinating our own efforts, there is, secondly, the necessity of intervening successfully on the high levels of international and intergovernmental policy and practice where the voice of an international Christian body may carry more weight than that of the local church. Today, LWF-Service to Refugees is internationally known and universally respected

for the work it has done. Five years ago it was often necessary to explain at great length who the Lutherans were and how many there were and even to pronounce the name Lutheran two or three times when introducing ourselves. This is no longer necessary and the presence of large numbers of Lutherans among the refugees is fully recognized.

Finally, the constant challenge of the Christian life is to be creative. LWF-SR has launched a notable series of "pilot projects," some of which I have briefly mentioned—such as the travel loan fund, amputee rehabilitation in Austria, the French farm scheme, diaspora work in South America and a colonization proposal for Paraguay. Along such lines our work must advance in an effort to point the way toward solutions which we do not have the resources to finance. The church of Christ has far greater resources than money with which to do God's work in the world. Often LWF Service to Refugees has had to depend entirely on prayer and it is amazing what has been accomplished.

May I be perfectly frank and even blunt in stating the lines along which I believe your thoughts should go in outlining the refugee work of the next five years? If this is the job of the whole church, we Lutherans must do three things more fully than we have ever done them in the past: first, we must open our purses. For fairly obvious reasons, the program which I have just described has been financed almost entirely by the U.S.A. Committee of the Federation. It should henceforth be supported by all members both in budget and staff. Secondly, we must open our doors. It is not true that we have done all we could to find new homes for the homeless, or that most of our countries are crowded. Lutheran committees must redouble in many lands their efforts to make room for their brethren. And, thirdly, we must open our hearts still wider. Even today many of us are not thinking of these friendless folk except as a rather tedious problem. They are not a problem: they are our brethren! They are a piece—a very large piece—of our church!



"Churches greet Churches" was the leading idea of the Evening of Fellowship at the Stadthallengarten

More than 12 000 persons took part in this event





The choir of Wagner College, New York, which sang at morning and evening services and at meetings of the Youth Convention

Evening worship near the tents of the Youth Camp

Lutheran youth from
all the world meet at
Hannover



The youth rally in the
Stadium at which 25 000
youth dedicated their
lives to Christ. Here
Pastor Hans Helmut
Peters of Hannover,
manager of the Youth
Convention, receives the
offerings at the altar





The meeting of 70 000 persons to the Final Rally of the Assembly at the Hindenburg-Stadium, Hannover, was the largest ecumenical demonstration which ever took place in Germany. Representatives from several parts of the world gave greetings from their parishes. In many languages these thousands confessed their faith by using the Apostolic Creed and prayed together The Lord's Prayer. The Assembly ended with the song "A Mighty Fortress is our God" by Martin Luther

(Picture-Editon and
Photos Hans Heiwik)



SECTION REPORTS AND STUDY DOCUMENTS

REPORT OF SECTION I

Theology

Section I used as the basis for its discussion the study document, "The Living Word in a Responsible Church," which had been prepared by The Lutheran World Federation's Commission on Theology and sought to develop the theme of the Assembly.

The sessions and discussions fortified our deep conviction that the testimony of Jesus Christ — the Living Word of God, Who came into the world for the salvation of those in the power of sin, death, and the devil— binds us together in a true fellowship of faith and confession. This fellowship is the basic presupposition of all our theological discussions, not only when they result in the unanimous adoption of statements of faith, but also when they reveal a multiplicity of different attempts to express the truth of the Gospel in contemporary forms of thought.

It is true that in our sessions here, our agreements received much less emphasis than our disagreements. But this should not disconcert us: it is the differences of opinion that need to be set forth and clarified; our agreements often require no more than a few words. Moreover, it is only because of our deep and basic unanimity that our divergences merit and receive serious attention.

It would not be fair to judge the work of the Section merely by the great variety of view points presented in the lectures and discussions. Beneath all these discrepancies, unaffected by our divergent opinions, there is our faith by which alone we are able to hear and comprehend the living Word of God; and this faith is no accomplishment of ours, but God's own gift to us. Except on the basis of such faith, theological discussions, even if they should result in perfect agreement, have neither purpose nor meaning. This gift of God, given to us in His living Word, is the bond of our unity and greater than all our theological deductions. We are grateful to God that this oneness in faith pervaded all our section meetings and was noted publicly a number of times.

Complete agreement with respect to all the theological problems was not achieved in the course of the sessions. We could hardly be expected to arrive at a theological consensus in view of the limited time at our disposal and the magnitude of the problems involved. It is noteworthy that most of the criticisms were directed toward the introductory lectures and toward some of the contributions to the discussions rather than toward the study document itself. This is one of the reasons why Section I resolved un-

animously to suggest to the Assembly to receive the document without change and to send it to our churches for further study. It is our conviction that the main theme of our Assembly has been clearly set forth in the document and that our churches and congregations will do well to give time and thought to the message which it contains (see page 117).

As a supplement to this printed document we submit to the Assembly the critical reactions to the document which we have received during the past year; also, a detailed report on the various sessions of Section I. This rather voluminous material has not been duplicated but will be delivered to the Theological Department established by The Lutheran World Federation, for further study. May we suggest that this Department, or any study commission which may be appointed, take cognizance of this supplementary material and properly evaluate it. Only a systematic study of this material will disclose its real significance, and may also reveal those problems that need further elaboration and study.

It was quite evident during the sessions of our Section that on a number of subjects there is among us neither perfect unanimity nor sufficient clarity, even though we all recognize the authority of Scripture and the Lutheran Confessions. Among these subjects are the following:

How do we interpret our common doctrine that the Scriptures are the Word of God?

How do we understand the nature and extent of the authority which we all join in ascribing to our Confessions?

What is the relationship between church and law?

Is unanimity in doctrine the indispensable condition for altar fellowship (intercommunion)?

What place should be assigned, in the worship and doctrine of our church, to the Sacraments which we all accept, on basis of the Bible and in harmony with the Confessions, as God's own life-giving means of grace?

Most of these subjects are by no means new; some of them have been widely studied in ecumenical circles in recent years. But it is not accidental that just these questions asserted themselves so forcefully during our discussions concerning the living Word in a responsible church; it indicates that there is a very urgent necessity for Lutheran theology to re-think these problems. The problems may not be new, but they are none-the-less acute and vitally important. Moreover, a renewed and thorough study of these questions among Lutheran theologians will have profound significance for present-day ecumenical thinking.

Section I therefore recommends that the above-mentioned and similar subjects be studied within the churches of The Lutheran World Federation.

In this connection, Section I wishes to express its gratitude to the Assembly for resolving to establish a Department of Theology. This action makes it possible to inaugurate the kind of study program which The Lutheran World Federation and all its member churches greatly need.

In recommending the study document and the supplementary material to the churches for careful study, we wish to thank our God once more for our oneness in faith, a oneness which is based on the Scriptures and our Confessions. The living Christ is the same, yesterday, today, and in all eternity; and His Word abides forever. But our life, our human existence is subject to constant change, and each generation must give its own response to the call of God. Our study document would like to serve our present generation as a stimulus, during these perilous and fateful days, to con-

sider the real meaning of our faith and to testify of our Savior Jesus Christ by word and deed.

We would like to express the hope that the newly established Department of Theology will inaugurate a world-wide exchange of professors and students.

We would also express the wish that the word "Theology" in the designation of the newly established Department of Theology be interpreted so comprehensively as to include the consideration of all problems of life in the light of the Christian faith, especially those pertaining to Christian education. We hope that the Department will in this way help to bring about better mutual understanding among the member churches, and will encourage all of us to unite in confessing our faith in Christ in a time that has so little faith.

Our oneness is God's gift to us. May our Lord, this is our prayer, grant us in the years to come a deepened appreciation of our fellowship, and also the strength to practice our oneness within the Lutheran churches everywhere, in obedience to the Scriptures and our Confessions. And may the new Department of Theology and the modest contribution of our Section also serve this high purpose.

* * *

The Living Word in a Responsible Church

(Study Document 1)

The unique testimony of the Reformation was in its proclamation that sinners are justified by grace alone. Therein the Church of the Reformation heard that Word which God Himself had spoken in Jesus Christ as the only means of saving a lost world. By this same Word, moreover, the Church lives in any age. With this Word even the Church of today brings new life to a world that is lost.

The Word of God which gives life to the world is the Creator's own living Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him, and without him was not anything made that hath been made. In him was life; and the life was the light of men" (John 1:1-4).

When the world in its self-sufficiency and self-sovereignty turned away from this living Word of God, the Creator, it fell prey to the power of sin and death. But in the midst of this fallen world the creative Word appeared anew in Jesus Christ, as a man among men. "And the Word was made flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth" (John 1:14). From His mouth comes now the Word which gives life and resurrection to sinners doomed to death. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25).

That in Jesus Christ alone the world has found salvation from the power of sin and death and thereby a new life of righteousness before God—that is the meaning of the Reformation's testimony concerning justification by faith alone. Justification means that God in Jesus Christ graciously forgives the sinner whom He had sentenced to death. Faith means trust in and submission to this forgiving Word of God in Jesus Christ.

Only this same message the Church of Jesus Christ has to bring to the world today. It is quite possible that the words and concepts in which the

message was expressed in the age of the Reformation may have lost their meaning for the world in the year 1952. Modern man hardly knows such terms as righteousness, sin, faith, good works, guilt, or forgiveness. The Bible, where all these words are found, has come to be an unknown book. But all this does not alter the fact that the world of today still is a lost world. To this world of today the Church must proclaim the message that Jesus Christ alone can save it out of its own characteristic need. Also in this respect the Word is a living Word, for not only did it exist once upon a time, but it is the salvation of the world, and therefore must be so proclaimed to the world of today that our generation may hear it and find comfort in it.

To see that this is done is the Church's responsibility.

The Church is "responsible" when it "responds" to the living Word by confessing its faith. The living Word of God is a call. When the Church hears this call and responds to it, then it is "responsible" in a real sense of this word. It responds by the confession of its faith, which is both: an adoring acceptance of the gift of God in His living Word, and a witness, in word and deed, to this gift of God addressed to the world. Yet this Church which publicly praises God and testifies of Him to the world is itself in this world and bears the guilt and misery of the world as its own guilt and misery. Thus the Church is responsible: to God, whose call it must answer for the kind of response it makes in confession and witnessing, and in the world with which it is inextricably bound together and to which it owes its testimony. The Church is confronted with this responsibility because it lives by the living Word. Together to perceive and to acknowledge this, our responsibility, is the goal of all our deliberations.

I. The Living Word

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14)

A. The Incarnation of the Word

The living Word is Jesus Christ, the Son of God, who became man. In Him the almighty Word of the Creator appeared among us in the form of a man in order that we might obtain eternal life in Him. He Himself is life: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself" (John 5:26). And He gives life to men: "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will" (John 5:21).

Since He, who Himself is the way, the truth, and the life, is the content of every testimony concerning Him, therefore the Word which testifies of Him is a living Word. Because it is His, Christ's, Word, it has life and gives life. Such is the Word of Holy Scripture. As the Word of God it is alive and calls on every man it meets to come to Christ so that he may obtain life in Him. "But these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (John 20:31). Such also is the Word of the preacher who proclaims the message of the Bible to men, and the Word of the sacraments when they are properly administered as instituted by Christ Jesus. Being the

Word of Jesus Christ the Word in sermon and sacrament has life and gives life, for it calls men to Him who creates life. It is His Word and therefore it lives. To those, however, who refuse to come to Him in response to the Word and who turn from Him in unbelief, the Word will bring death instead of life. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39-40).

It is the Holy Spirit who in the Word of God bears witness of Jesus Christ, the incarnate Son of God. "The Spirit of truth which proceedeth from the Father, he shall bear witness of me", says Jesus Christ (John 15:26). The statement that Holy Scripture is inspired of God means that as a whole it bears witness of a mystery which man's eye cannot perceive and man's mind cannot comprehend, namely the mystery of the incarnation of the Son of God, a mystery which God Himself alone can disclose through the witness of His Holy Spirit. "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of glory; but as it is written. 'Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.' But unto us God revealed them through the Spirit" (1. Cor. 2:7-10).

In proclaiming the message of the Bible as the Word of life, the Church worships this mystery of the incarnation.

The incarnation is first of all the mystery of the revelation of God. In this poor and despised figure, flesh and blood like ourselves, bearing our guilt and our punishment Himself, the God of grace manifests Himself to us. It is an ineffable mystery that the omnipotent God should be revealed in this impotent man, and the eternally righteous One in this chastised one. The Church bears witness of this mystery by confessing that Jesus Christ is "true God and true man," "one divine-human person in two natures, inseparable and inconfused." These words are not intended to explain the mystery of the person of Jesus Christ. On the contrary, they merely serve to point out the incomprehensibility of the mystery. Here the only language that is appropriate is that of praise and adoration:

He whom the world could not enclose
Doth in Mary's lap repose;
He is become an infant small,
Who by His might upholdeth all.

Hallelujah!

(Luther)

The mystery of the revelation of God means a joyful deliverance of the world from every form of idolatry. In the man Jesus Christ God has revealed His faithfulness and His love. The man Jesus Christ is "the image of the invisible God" (Col. 1:15). In Him alone do we know God, our Creator and our Lord. Thus all the other images of God which men have made for themselves are unmasked as idols.

Our own age has experienced the tyranny of idols. Political, biological or pedagogical mythologies have made men their slaves and cloaking their ideologies with divine authority have forced man to sacrifice their all. But the revelation of God in the man Jesus Christ has demonstrated once for

all the vanity of every such idol. Men no longer have to serve such ideological powers; they have been set free for the true service of God in the name of Jesus Christ. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage!" (Gal. 5:1).

The incarnation involves, secondly, the mystery of the revelation of man. Man's sinful revolt against God has obscured the true meaning of humanity. The truth of man is always betrayed by sinful man. But in the Son of God made flesh, in Jesus Christ, true man has been revealed. The Son of God, Himself the image of the invisible God, is true man as created by God "in his own image" (Gen. 1:26-27). In Him we see our own genuine humanity, which our sin had betrayed, again restored (Phil. 3:21; Col. 3:10).

Man's true dignity has hardly ever been so utterly scorned as in our own day. In the idolization of some men and the despising of others, weak man is helplessly trodden under foot and robbed of his most elemental rights. But in Jesus Christ, the Son of God made flesh, the nobility of man created in God's image has been re-established.

Third, in worshipping the mystery of the incarnation, the Church both unites and distinguishes between the Gospel and the Law. The unity of divine majesty and human lowliness in the person of Jesus Christ implies the unity of God: The God whose Word, in the form of Law, condemns the sinner to death and holds him in death's bondage, is God whose Word, in the form of Gospel, brings to the sinner righteousness and life in Jesus Christ, the incarnate Son of God and man's Brother, in order to deliver him forever from death's dominion. As the unity of God and man in Jesus Christ, so also the unity of Gospel and Law is both inseparable and inconfused. In both cases the unity is a mystery to be accepted in faith, not an obvious truth to be perceived.

The ministry of the Law and the ministry of the Gospel must not be confused. Through the Law God governs every phase of the earthly existence both of Christians and non-Christians, and in his conscience convicts man of sin, and condemns the sinner. These functions are a divine ministry. Through the Gospel God rules in the heart of man, delivers the sinner from the condemnation of the Law and gives him life eternal. The Gospel is a divine ministry.

The ministry of Law and of Gospel belong together. For the Law does not merely serve to establish order in our earthly life, but it would also penetrate into the conscience of man in order to condemn him and to separate him from the grace of God. Luther called this the proper ministry of the Law, its spiritual function, preparing man for the Gospel's word of forgiveness. For only a convicted person can be forgiven. According to this spiritual function the Law is "our schoolmaster (or tutor) to bring us to Christ" and thus serves the Gospel. By the same token, the Gospel — although it is "the end of the Law unto righteousness" (Rom. 10:4) — does not suspend the function of the Law in its proper sphere. Man is not exempted from the discipline of the Law in earthly life nor withdrawn from the accusation of the Law; he is never removed from the rule of the Law. But when the Gospel acquits man in Jesus Christ from the accusation of the Law, it gives him precisely in his daily life, in his earthly vocation, within the ordinances of the Law, the possibility of serving God with a good conscience, while he gratefully trusts in the forgiveness of his sins and of freely serving his neighbor as the Law requires of him and of his life. Thus the Law which accuses and the Gospel which forgives meet in

man's conscience, in man's relationship to God, and also in his earthly life, in the relationship of man to man. Law and Gospel are inconfused and inseparable.

The one Church of Jesus Christ at the present time appears in the form of denominations which strive among themselves and condemn one another; and even within the same denomination we often find irreconcilable parties and groups. Our contemporary world views these divisions of the Church with an ever increasing contempt for the Church and the Gospel. Our Church will, on the one hand, do well to remember that the divided state of Christendom is a constant call to self-examination and repentance; on the other hand, it will resist the temptation to unfaithfulness in its confession. Where is the line of demarcation between divisions which must be drawn for the sake of truth, and the constantly increasing isolation of parties and sects from each other which results from carnal conceit and impenitent vanity? This line of demarcation depends on the proper distinction between, and union of, the Law and the Gospel.

It is possible so to confuse Gospel and Law that the Gospel is treated legalistically. The Gospel then becomes a "new" Law ruling the world, so that allegedly Christian solutions are offered as the cure of all secular problems, and within the group itself the actions and thoughts of the brethren, yes the brethren themselves, are judged and condemned without mercy or faith, in the name of the Gospel.

But it is also possible so to separate the Gospel and the Law that the Law, without the Gospel, is reduced to a set of moral or political propositions, and the Gospel, without the Law, becomes a purely private and inoffensive matter. In either case the result is lawlessness, for neither moralism nor the piety of bourgeois individualism which follow from this separation of Law and Gospel has grasped the true Law of God. This lawlessness leads to the dissolution of the basic orders of human existence as is everywhere evident in the contemporary world.

Both in churchly legalism and in civil lawlessness the Bible and its inspired witness to the mystery of the incarnation of the Son of God are subjected to the arbitrary power of man. It is only when this mystery is worshipped and in consequence Gospel and Law are properly united and distinguished, that there exists the possibility of combining obedience and liberty, steadfastness in the confession of the one faith and indefatigableness in the forbearing and forgiving of the many brethren. Only thus can the division of the Church be healed.

When the Church worships the mystery of the incarnation of the Son of God, it is released from the service of idols and can freely praise God and freely serve the neighbor, and in this service of God and neighbor it finds its true unity. It is the Church's responsibility gratefully to testify, in word and in deed, of its liberty and its unity.

B. The Cross

The mystery of the incarnation of the Son of God, of God's self-surrender and self-humiliation in His work of salvation, reaches its climax in the death of Jesus on the Cross. "He humbled himself becoming obedient unto death, yea, the death of the cross" (Phil. 2:8).

The creative Word of God, which in Jesus Christ became flesh and dwelt among us as a man, takes up the battle against the powers of destruction,

against sin and death, and wins the victory over them. This victorious struggle is fought only with the weapons of divine love. The powers of destruction rule over man because man loved only himself — this constitutes the enigma of original sin (German: Erbsünde) — and turned his back upon God, his Creator, and man, his fellow-creature. Life is God's gift of life in creation. True life exists only where the creature responds to the love of God with the love of fellow-creature.

The power which death possesses by virtue of sin can be overcome only when sin is deprived of its dominion. This is accomplished through the work of reconciliation. Reconciliation is a work of the omnipotent love of God who by the death of the Son of God changes His verdict of wrath into a verdict of grace and thereby saves man from death unto eternal life. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5:8-10).

Because it is the consummation of the incarnation mystery, this act of divine love in reconciliation is a mystery impenetrable to human reason. Its necessity can as little be demonstrated by rationalistic theology as its impossibility by a rationalistic philosophy, "seeing that Jews ask for signs and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness" (1. Cor. 1:22, 23). The Church has too often been tempted, either in Jewish fashion, to show that this act of divine love can be reasonably interpreted from the standpoint of the Law; or in Greek fashion, to reject it as superfluous and illogical from the standpoint of sound common sense.

The Word of the Cross testifies of reconciliation as the saving act of God, which He has accomplished by His only-begotten Son, Jesus Christ, true God and true man, for the purpose of overcoming sin and death. Here the holy love of the almighty God is at work; "but all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation" (2. Cor. 5:18). Reconciliation is God's act of forgiveness. "God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses and having committed unto us the word of reconciliation" (2. Cor. 5:19).

But this act of God's almighty love was accomplished through the man Jesus Christ, who, Himself innocent, assumes the guilt and punishment of the whole sinful race and takes it away by His suffering and death. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2. Cor. 5:20, 21). In this vicarious suffering and bearing of punishment the love of God for our sinful race is uniquely revealed, even as in this vicarious suffering and bearing of punishment man's true love for the loving God is uniquely revealed. It is in the latter sense that the Church has traditionally employed the term "substitutionary satisfaction." If this concept, derived from legal language and not found in the Bible, is to be used at all in our testimony of the mystery of reconciliation, it must on the one hand never be forgotten that it is God Himself who offers the required satisfaction in the place of sinful man. For Jesus Christ is not only man but the incarnate Son of God; and the

conquest of sin and death is not the work of one who is only man. On the other hand, we dare not forget that the satisfaction was actually offered by the man Jesus Christ, our Brother, on our behalf and that our reconciliation was really accomplished once for all. In the Crucified One there is revealed both the forgiving love of God toward us and also our grateful and obedient love to God which is given us through our Brother Jesus Christ, who has entered into our place. This will save us from the temptation of misinterpreting Christ's substitutionary suffering and bearing of punishment in a legalistic manner, as though we were now, by Christ's love, exempted from the necessity of exercising love. We will, instead, understand it evangelically, as a real gift of His love toward us. The act of reconciliation and the Word and ministry of reconciliation are never separated from one another in Scripture (2. Cor. 5:18-20; Rom. 1:4-5, 16-17; 3:21-26).

Mankind today is suffering grievously from an irreconcilable enmity — the enmity of man to God, and the enmity of man to man. Without knowing it, mankind is subject to this twofold state of enmity by the Law acting as the instrument of God's wrath. To this generation the Gospel declares that Christ is the end of the Law and that whosoever believes in Him is righteous (Rom. 10:4); that in Jesus Christ our enmity against God has been removed once for all, and that we may therefore henceforth live in peace with God and our neighbor. "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby, and he came and preached peace to you that were far off, and peace to them that were nigh" (Eph. 2:14-17). These statements do not refer merely to the relationship between Jews and Gentiles, although this is the primary reference, but to every form of enmity among men because every such case of enmity has its ultimate root in enmity against God. The message of reconciliation promises the world not merely a spiritual or inner kind of peace but the end of every kind of enmity among men and eternal peace among all men. It is the responsibility of the Church to testify gratefully, by word and by deed, of this peace given us by God.

C. The Resurrection

The resurrection of Jesus Christ from the dead is the victorious outcome of the battle of the incarnate Son of God against the powers of sin and death. "He was delivered up for our trespasses and was raised for our justification" (Rom. 4:25). In the resurrection of Jesus Christ, God has demonstrated "the exceeding greatness of his power when he raised him (His only-begotten Son, who had died for our sins) from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:19-23). The resurrection is therefore the beginning of the victorious march of the living Word through all the world.

The resurrection of Jesus Christ is a fact, an actual event, and not a mere idea or symbol. According to the biblical record of the resurrection

Jesus Christ rose bodily from the dead. That is the meaning of the empty tomb, which signifies also that the glorified body of the Risen One belongs no longer to this perishing world. "Ye seek Jesus, the Nazarene, who hath been crucified; he is risen; he is not here: behold the place where they laid him!" (Mark 16:6). This is the reason why it is impossible to demonstrate or prove the actual fact of the bodily resurrection of Jesus Christ. The bodily resurrection is a miracle — an altogether unique miracle — the irruption of the coming eternal world into our present perishing world. As such, the resurrection of Christ cannot be seen or demonstrated within the boundaries of human experience and understanding.

The biblical record of the resurrection therefore contains no description of the resurrection event. The resurrection story indicates only the signs of the event that occurred, viz., the empty tomb and the appearances of the Risen One. Since the resurrection is altogether miraculous, it is not subject to scientific investigation and demonstration. Its reality cannot be proved to unbelieving human reason by absolutely convincing evidence. The resurrection is an object of witness whose reality is always proclaimed to man in a message that is addressed to faith.

But this must not be so interpreted as to make of the resurrection a mere symbol, one that employs mythological pictures in delineating some such phenomena as "the origin of the Easter faith" or "the origin of the preaching of the Cross." The Easter narrative of the Bible does not say that on the third day there arose an Easter-faith, or an Easter message, but that Jesus of Nazareth, who had been crucified and buried, arose from the dead. Because He arose from the dead, and arose bodily, there followed an Easter-faith and an Easter-preaching. But if Christ has not bodily arisen from the dead then Easter-preaching and Easter-faith are illusions (1 Cor. 15:14).

The bodily resurrection of Jesus Christ has its basis in the incarnation of the Son of God. He who in the incarnation assumed our true human nature, retains, even in His glorified state, His human body without which He would not be true man. Without His body the Risen One would not be identical with the Crucified One. The resurrection of Jesus Christ therefore also restored our own human body to honor and guards it against every form of contempt and false idolization.

The bodily resurrection of Jesus Christ creates also the basis for the hope of a universal resurrection and the renewal of all creation. He has been raised as "the first-fruits of them that are asleep" (1. Cor. 15:20); He is "the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). And "we know that the whole creation groaneth and travaileth in pain until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Rom. 8:22, 23).

For the resurrection as a culminating event is absolutely inseparable from the ascension of Christ and His return. A theology of the resurrection requires the testimony of His ascension and return.

By His ascension Jesus Christ the Risen One assumed His royal office at the right hand of the Father (Acts 2:34-36; 1. Cor. 15:25; Eph. 1:20-23). As King of heaven He has sent the Holy Spirit from the Father and Himself to His Church (Acts 2:33). On the first Pentecost Day the Church was born. The Church which had before existed as the "hidden remnant" of Israel in the ancient people of God and the company of Jesus' disciples now makes

its appearance as the Church of Jesus Christ and under His royal rule is sent into all the world to bear testimony of Him.

The office of apostle appeared with the Church. The Church is apostolic, that is to say, it was "sent" into all the world with the message of the Cross and resurrection of Jesus Christ. The King of heaven has given to His Church a ministry which is empowered by the Holy Spirit, and entrusted with the ordering of Baptism and Communion, preaching, prayer, and the service of love, so that the Church may be built up as the body of Christ and may carry His message into all the world. "He that descended is the same also that ascended far above all the heavens, that he might fill all things. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:10-12). "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all" (1. Cor. 12:4-6). As testimony of Christ's ascension, the theology of resurrection is a theology of the Holy Spirit, of the Word, of Missions, and of the Church. The Holy Spirit is the Spirit of Christ, witnessing of Him and leading men to Him. The word is His Word; He is its content and its power. The mission of the Church is His mission; His sending out of His witnesses. The Church is His Church, His body, and He is its only Head.

But although this Church is ruled by its King in heaven and receives from Him and through the Holy Spirit both the Word and the ministry of the Word, it is not as yet the perfected Church of the world to come. The one, holy, and universal Church which will enter into glory as the bride of the Lord at His return, is now, in the present era, in the process of being built (1. Cor. 3:9-15). The Church is engaged in struggles against adversaries (1. Peter 5:8); it faces temptations, like Israel of old (1. Cor. 10:1-13); it must endure persecution (John 12:2-6); many antichrists arise from within itself (1. John 2:18-19); grievous sins (1. Cor. 5) and schisms threaten its holiness and its unity (1. Cor. 1:10-16). In short: the Church is still looking forward to the Lord's return and to final judgment; it is a struggling and an afflicted Church (*ecclesia militans*), not yet the Church triumphant (*ecclesia triumphans*). A theology of the resurrection demands the testimony of the return of Jesus Christ to judgment and to the perfection of our redemption. When the resurrection but not the return of Christ is taught, the Church of the Risen One is transformed into a triumphant this-worldly church which no longer lives in affliction, and in fear and trembling (1. Peter 1:17). The Church which carries the message of Jesus Christ into the world is not a ruler over the world but a servant ministering to the world with the Word of God.

Jesus Christ, the crucified and risen Son of God, is Himself the living Word of God, the creative Word made flesh. Through His Spirit the King of heaven is present, invisibly but none the less really present and associates Himself with the testimony of His witnesses, so that He, the living Word, Himself becomes and remains the saving message to dying men.

In our day many men have given up all hope, in view of the destructive powers of death. The destruction of human life has been made manifest in all its fearfulness in the devastation wrought by war. Paralleling this contempt of the body in modern destructiveness is the deification of the

body, in theory and in practice, among many representatives of a purely biological philosophy of life. Faith in the resurrection is a proclamation of human hope in this era of mortal need.

In our day men face the constant threat of secularization, of succumbing to the slavery of visible things. Even the escape from the world suggested by asceticism is a form of secularization. But in the Church men are brought by the Risen One under the rule of God and live by His invisible grace in order that they may use all visible things with true gratefulness and employ them to the honor of God and in the service of their fellowmen.

In our day men are often enmeshed in the futility of all earthly things. Either they yield to despair in the face of a fearful present or they lose themselves in dreams of a wonderful future whose imminent approach is confidently affirmed. The hope of the return of Christ can bring men out of the accursed bondage of this-worldliness and into a state of joyful expectation of a true future.

Thus the living Word in its victorious march through the world conquers the fear of death and the despair of dying men. It is the Church's responsibility to testify gratefully, in word and deed, of this comfort which God has given us.

II. The Life which the Living Word Gives

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

(Rom. 6:5)

A. Its Birth

The Living Word gives righteousness and life to the sinner under condemnation of death. Death no longer rules over him, eternal life begins, he is born from above.

This new birth takes place in baptism in the name of the triune God, as Christ Himself instituted it when He said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). "Baptism is not simply water, but it is the water used according to God's command and connected with God's word" (Luther, Small Catechism). Baptism is the "washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5). Through the Holy Spirit Jesus Christ, the Son of God, born of the Virgin Mary, crucified, dead and buried, risen on the third day, ascended into heaven and sitting on the right hand of God the Father Almighty, is really present in baptism and receives the lost sinner into His own eternal life. Sinful man is born unto eternal life in Jesus Christ in that his old, self-sovereign life of sin dies with Christ on the Cross, and a new life, a life of faithful devotion to Christ is raised with Christ from the dead. Baptism is the new birth because it means dying and rising with Christ. "We were buried therefore with him through baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:4).

This new life which is created in baptism in the name of the triune God is a life with God, in Christ, through the Holy Spirit. In baptism we "did put on Christ" (Gal. 3:27) so that "it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20).

The new life, then, is faith. Faith is the constant devotion of one's own life to God in repentance and in love as well as a constant reception from Jesus Christ of the new life of His victory over sin and death and all their power. This is man's only access to a life in the presence of God. Hence the entire new life bears the signature of baptism. When a person who has been baptized in infancy and has fallen away is converted, he returns to his baptismal covenant. There is, however, also the possibility that a baptized person may completely fall away from the covenant of baptism because baptism, like the death of Christ, is performed but once and is not subject to repetition. This dreadful possibility seems to be obscured by the theory and practice of baptism current in many churches. We find many thousands of baptized persons apparently living totally outside of the Church. The question naturally arises whether this practice and its accompanying theory do not too often but serve as a justification of this situation, since the preaching of repentance and conversion is met with indifference. But we do not escape this danger of secularizing baptism by weakening the biblical and Reformation teaching concerning the nature of baptism and ascribing to it merely a pedagogical value.

Nor can we escape this danger by giving up the practice of infant baptism. For the possibility of apostasy exists also when one has been baptized as an adult, particularly so in seasons of persecution. If baptism is the washing of regeneration it is highly important that infant baptism be considered as truly a washing of regeneration, especially today when strong criticism of infant baptism is voiced in many parts of the Protestant world. The nature of faith as altogether a receiving of the life and the activity of Jesus Christ finds in infant baptism its strongest bulwark against attempts to re-interpret faith as an act of religiosity apart from the Word and work of God (Matt. 18:3). The theory that infant baptism is a baptism without faith finds support neither in the Bible nor in the Reformers.

The new life as a life of faith is no purely private, subjective life. Jesus Christ, into whom men are incorporated through baptism, is the Head of His body, the King of His people. Baptism in the name of the triune God is therefore the entrance into the congregation of Jesus Christ. "For in one Spirit were we all baptized into one body" (1. Cor. 12:13). The life which we live in Christ in faith, is a life of love in the congregation. For this reason one cannot speak of baptism, the sacrament of faith, without at once also speaking of the Holy Supper, the sacrament of the body of Christ.

Mankind today suffers from loneliness. The natural bonds of human society are disintegrating and gradually give way to all kinds of mass organizations which only accentuate the loneliness of the individual. But baptism removes man from his state of loneliness, which basically is the loneliness of sin, and calls him into true fellowship with God and with men. It is the Church's responsibility to acknowledge this fellowship as the gift of God and to witness to it, in word and in deed.

B. Its Growth

The new life which is born in baptism must grow toward perfection (1. Pet. 2:2). Faith needs to increase in the knowledge of the truth as found in the Word of God, and in the love of the brethren, the other members of the one body. This growth takes place in the form of a struggle against the old life, ruled by sin and death, which ever and again seeks to turn away from the truth of God and from the service of the brother. "Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:16, 17).

The nourishment of faith and love is the Holy Supper, the sacrament of renewal, the sacrament of "the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ Himself" (Luther, Small Catechism) when He said, "Take, eat; this is My body, which is given for you. Drink ye all of it; this cup is the new testament in My blood, which is shed for you and for many, for the remission of sins" (Matthew, Mark, Luke, and Paul). "Where there is remission of sins, there is also life and salvation" (Luther, Small Catechism). The Holy Supper is the bread of life given us for the pilgrimage through the desert of life (John 6:53-58). For it is the sacrament of union with the body of the living Christ. "He that eateth my flesh and drinketh my blood abideth in me, and I in him" (John 6:56). As the sacrament of union with the body of the living Jesus Christ it is also the sacrament of union with the other members of His body: "seeing that there is one bread, we, who are many, are one body, for we all partake of the one bread" (1. Cor. 10:17, alternate trans.).

The gift of the Lord's Supper is the true body of Jesus Christ and the true blood of Jesus Christ, given for our sake and received by us unto the remission of sins. The actual reception of the true body and blood of Jesus Christ in the bread and wine of the Lord's Supper is, like the reality of Christ's resurrection, not humanly provable; it is a miracle to be accepted and believed, not demonstrated. But this does not mean that the bread and the wine which are to be eaten merely express symbolically the presence of the body and the blood of Jesus Christ. The bread is the body of Jesus Christ, and the wine is the blood of Jesus Christ. Nothing is here said about a transformation of bread and wine. In the bread which we eat and in the wine which we drink the true body and the true blood of Christ are given us for the forgiveness of sins.

The true body and the true blood of the Lord Jesus Christ are the body and the blood which were sacrificed on the Cross in order that we might have life. The true sin-offering was made once for all on Calvary and cannot be repeated. What may and ought to be repeated is the offering of thanks with which the congregation in faith receives the sacrifice which was offered once for all. The Reformers exercised great caution in the use of the word "sacrifice" in connection with the Lord's Supper in order that they might not give the false impression that the celebration of the Lord's Supper was a repetition of the sacrifice offered once for all and that such a repetition constituted a work of merit.

But Luther as well as Melancthon have now and then called the Lord's Supper a sacrifice of thanksgiving. By thank-offering they meant an

acceptance of the gift in faith. The actual reception of Christ's true body and blood in the bread and wine of the Holy Supper is a miracle. Faith accepts this miracle with praise and thanks. But faith does not create the miracle, this the Word does. Even the unbelieving communicant receives the true body and blood of Jesus Christ, but because he receives the gift in unbelief and without thanksgiving he eats and drinks judgment unto himself.

Luther at all times emphasized the indispensability of faith in receiving the gift of the Lord's Supper and he rejected the doctrine that the sacrament's efficacy depended merely upon the proper administration of the rite (*ex opere operato*). Even today one often meets a tendency to divorce the gift of the Lord's Supper from the recipient's faith and thanksgiving. Therefore it is important to emphasize that the true body and blood of Jesus Christ are received as a blessing only in the congregation's sacrifice of thanksgiving. Where this thanksgiving with which faith receives the gift is lacking, the gift, which always remains the same, is received unto judgment. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1. Cor. 11:29; Author. Vers.). A worthy reception is not the reception by a person who regards himself as worthy, for "if we judged ourselves truly we should not be judged" (1. Cor. 11:31 Revised Standard). A worthy communicant is precisely the sinner whose conscience has been accused and condemned by the Law, who is distressed and feels himself rejected. Only an accused and condemned person can hearken to the gospel of forgiveness. Only such a one can thank God and gratefully sacrifice his whole life to God and his fellowmen in voluntary service of love. The one who is "self-confident," who thinks that he is worthy, will always forfeit the consolation of forgiveness which is prepared for him at the table of the Lord. He, too, will ignore the call to loving service of his fellowmen which is expected of him as a fruit of his coming to the table of the Lord. In the Lord's Supper, as in a feast of thanksgiving, we have the union of the free, happy and grateful love of the Church, the bride, with the self-surrendering and self-sacrificing love of Christ, the Bridegroom. Faith, the unseeing, confessing faith of baptism, develops now in the experience of Holy Communion into an exulting and sacrificial love.

This thank-offering is not limited to the liturgy from whence it springs. He truly offers the thank-offering of the Lord's Supper who devotes his whole life in willing service to his fellowmen. The thank-offering of the Lord's Supper is perfected when the believer in his daily calling serves his fellowmen. In his regular calling, where daily the old man is put to death, since "greater love hath no man than this, that a man lay down his life for his friends," there it will become evident that "we have become united with him in the likeness of his death."

Men today are oppressed by the cruel necessity of self-preservation. In the inescapable struggle among individuals, classes, and nations for self-assertion they find themselves under the awful coercion of battling for survival and security of self. In the sacrament of the body of Christ in the Lord's Supper, however, men are drawn by the gift of Christ's true body and blood into the sphere of Christ's sacrificial love, where the spell of self-centeredness is broken and men are made free to praise and to love.

It is the responsibility of the Church gratefully to witness to the world, in word and deed, of this gift of God's love.

C. Its Consummation

The new life born in baptism and nourished through the Holy Supper is a life spending itself, yea, even dying, in the service of praise and love, but in order to rise again unto everlasting life and glory.

The new life, being a life of faith and love, is hidden from the eyes of this world and concealed under the onslaught of sin and death. But this hidden life awaits its revelation at the time of Christ's return. "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3: 3, 4). At the return of Jesus Christ the Final Judgment will reveal the life in Christ as eternal life and the godless and inhuman self-assertiveness of sin as eternal perdition.

Hopefully looking forward to the consummation in the resurrection, the Church renders all its service — confessing its faith by the practice of baptism, witnessing to God's grace in baptism, and expressing its love in the celebration of the Lord's Supper and in the daily calling of its members. Without this hope the Church could not possibly continue its service in the world where it is constantly being assailed by the hostile powers of sin and death. "For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life; yea, we ourselves had had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead; who delivered us out of so great a death, and will deliver; on whom we have set our hope that he will also still deliver us" (2. Cor. 1:8-10).

Thus the ministry of faith and the ministry of love merge into the ministry of hope, a ministry performed in the Church especially by preaching and by prayer. Preaching announces to the congregation the promises of God concerning the consummation to come, and prayer is the plea of the congregation for the fulfilment of these promises. Neither preaching nor prayer can, therefore, be separated from baptism and the Lord's Supper. The worship of the congregation is a ministry of faith, love, and hope, expressed on the one hand through baptism, the Lord's Supper, and the preaching of the Word, and on the other hand through the congregation's confession, its songs of praise and its prayers. This ministry of the congregation in turn is inseparably connected with the activity of loving service to the world. Its confessing of faith is the congregation's bearing of witness to the world; its praising of God expresses itself in service to fellowmen in their daily calling; its proclaiming of God's promises and its praying for the consummation of all things is a mission into all the world and a prayer for this world.

Preaching, therefore, never serves merely to edify the local congregation of believers, nor is prayer merely a private religious exercise. Preaching invites men to baptism and to the Lord's Supper by its proclamation of hope. It calls those who have been baptized to return to baptismal grace and to come to the Table of the Lord, and calls those who have not been baptized to baptism. Preaching as the announcement of a promise is ever a missionary proclamation which goes out into the world and through the world and all its ages until the Lord's return.

The Church prays for the consummation not only of believers but also of all creation. Prayer always is also intercession. The Church intercedes on

behalf of our suffering world. Intercessory prayer knows no boundaries: "I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you!" (Luke 6:27, 28).

Through its missions and its intercessory prayer the Church engirds the world with the hope that the living Word might enter into all the world and redeem all mankind from death.

Ours is an unhappy generation. The happiness of the present disappears before the fear of the future, and the happiness of the future remains a dream because the future unceasingly turns into a fear-filled present. But hope in a promised fulfilment which is prayed for, turns future blessedness into a present possession. No present affliction can take away this blessedness from the Church of hope. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Rom. 8:18) and "we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope; and hope putteth not to shame" (Rom. 5:3-5). Nor is this future blessedness of the hoping Church a delusion, for even now it possesses in Jesus Christ the eternal life which, though now hidden, will become manifest when He returns. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24).

It is the responsibility of the Church gratefully to witness to the world, in word and deed, of the blessedness of its hope.

III. The Responsibility of the Church¹

The responsibility of the Church is its inescapable duty to answer when the living Word of God is addressed to it. Hearing the Word of God, the Church is unconditionally responsible to God, the author of the Word, for its witness to the Word in the world. This responsibility of the Church rests upon each individual member of the Church as well as upon the fellowship of all believers.

Witnessing to the living Word of God, which is the sole responsibility of the Church, is done not only by word, but also by deeds and by suffering. Whatever is said, done, or borne in the Church by individuals or by the whole fellowship, may be termed "responsive" speaking, acting, or suffering when it serves to express the glad and grateful response of the Church to the living Word spoken to it.

The Church's proclamation is responsible (or "responsive") speaking only when its content is the message of Holy Scripture. The Church is always under the obligation carefully to test the truthfulness of its proclamation by the standard of Holy Scripture. This critical examination of the content of the Church's preaching as to its scripturalness is the task of theological

1) The German "Verantwortung" might more literally be translated "answerability", for "Antwort" contains a reference to "Wort" which is missing in English. Basic to the thought of this whole treatise is the contrast between the Word of God and the answer of the Church.

study. But the responsibility for the truthfulness of preaching rests by no means only upon the preachers and theological teachers. It is shared by each and every member of the Church, for the congregation does not only have the right but also the duty of testing the proclamation of its preachers and teachers. The Church testifies to the Word of God not only in public preaching, but also in the sacraments, in prayer, and in songs of praise. The responsibility for the proper kind of church service also rests upon the whole congregation and is most intimately connected with the responsibility for the right kind of proclamation. This does not mean that the specific tasks of the ministry of the Word are discounted, but it does mean that the congregation that calls and examines its ministers shares in the responsibility for the administration of the office of the ministry.

When the delegates of the Lutheran churches of the world convene for mutual counsel and help, they must above all be aware of their responsibility for what the Church says in its preaching and its worship. For this, Section I (Theology) is particularly concerned.

The responsiveness of the Church's proclamation is to be tested, however, not only by its scripturalness, but also by its effectiveness. The Bible's message was intended for all men because it is the proclamation of what God has done to save all men. It is therefore the responsibility of the Church to see to it that the message of salvation is brought to every man. The Church sends its message into all the world; it is a missionary church. The responsibility for bringing God's saving Word to every man cannot be carried by the various individual church bodies alone. This responsibility must, because it involves the entire world, rest upon the entire Church.

The extent of this responsibility will be the subject of the deliberations of Section II (World Missions) and of Section IV (Evangelism and Stewardship). Section IV will treat not only of the responsibility of proclaiming the Gospel (Evangelism) but also of the dedication of the whole life of the individual in the service of fellowmen. The witness of the living Word of God in sermon and in work is here considered as one. Faith and love, confession and service, word and act cannot be separated. The Word which is spoken in sermon will be heard in the obedience of faith. Living faith is always engaged in loving activity. The activity of loving faith is manifold because in love man does not seek his own but gives his life in the service of others. Love is active in every direction, serving fellowmen in their daily work and ministering to brethren through the diaconate. Section III (Inner Mission) will be concerned with the witness of the living Word in all the possible phases of the Church's ministry of mercy.

The witness to the living Word in word and deed is the responsibility of the entire congregation and is addressed to all men without distinction, to all nations and races, to all classes of society, to men and women, to young and old. The witness of the living Word is to be given in the home, in office and factory, in school and university, in penitentiary and hospital; everywhere it should be heard, and it calls men from every group into its service. In two sections, V and VI, the youth and the women of the Church will receive special consideration as bearers and recipients of the witness. But the responsibility of these groups with reference to their witness in proclamation and activity, and the responsibility of the congregations for the manner in which these groups bear their testimony in word and work, is not a different kind of responsibility. Here, too, the theme is the one responsibility for the witness to the living Word, in word and deed.

Witness to the living Word takes place also in the experience of suffering. Whenever individual Christians or whole congregations suffer because of the Gospel, a powerful testimony is given to the world of the strength and glory of the living Word of God. Individual Christians and congregations have the responsibility of giving this witness when it is required. The call to suffer for the Gospel does not come to the Christian or to the congregation everywhere and at all times, but whenever one member suffers, all members of the body suffer. And all members share, by their intercessory prayers and brotherly help, in the responsibility for this special service of witnessing. The cross of suffering cannot be separated from truthful preaching and deeds of love. The cross cannot be omitted in any adequate consideration of the responsibility of the Church.

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The Church's responsibility is basically one, but it expresses itself in many ways. Every member of the Church has a part in this responsibility. There are special ministries in the Church, and there are diversities of gifts. Hence the actual spheres of responsibility of Christian individuals will vary. If the responsibilities of the individual Christians were not definitely limited the result would be irresponsibility. But since the task of witnessing is one, and is the task of the individual, of the congregation and even of the whole Church, therefore every single Christian shares, in his own way, in the one responsibility of witnessing to the living Word of God. He is one with his brethren in bearing the one responsibility for the testimony to the living Word, in sermon and in service and in suffering. In the brotherhood of the congregation with its special offices, gifts of grace, and ministries, every Christian must bear his own responsibility which no one else can bear for him. Thus all carry together the one responsibility which alone makes for a responsive Church.

REPORT OF SECTION II

World Missions

Here at Hannover, in the deliberations of Section II, we have heard Christ, the living Word, call us to be a responsible church. Unmistakably, He speaks to us as He did to His first disciples, "As my Father hath sent me, even so send I you."

The world into which our Lord sends us exhibits some of the same fulness of time which prevailed when the Word became flesh and dwelt among men. The means of travel and communication are unparalleled. Language barriers are at a minimum. Law contends with tyranny for the right to judge the destinies of men. New nations, surging with aspiration and ambition, refuse to be gainsaid in the forum of nations. Old economic patterns are bending and breaking under the pressure for something new. The shadow of mass movements obscures the face of the individual. All over the world the cultural forms of our parents and grandparents are being washed away in the flux of the times. And the pseudo-security of pagan religions no longer allays the fears of men. The fields are white unto harvest!

In this generation of flux, whereof God has made us a part, and for which He holds us accountable, we have lived irresponsibly. We have with Paul's friend, Demas, "loved the things of this present world," not discerning and acknowledging the Creator in the things that we buy and enjoy. This spiritual insensitivity, this secularism, knows no bounds: it hovers over every land, and thrusts its paralyzing power among the believers in our churches of Asia and Africa as well as in our churches of the West.

This secularism, this refined denial of God, asserts itself in many ways: The legitimate love of nation becomes arrogant pride in the national community. The possession of money or other material resources, or the desire thereafter becomes an irresponsible and imperialistic capitalism. Welfare ideals and the hunger for social righteousness are prostituted to hide the political arm that imposes totalitarian control. And in the church the concern for a particular emphasis may so easily deify itself that the Gospel becomes a stone rather than a bread of life for the souls of men. On every side there is evidence that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the experiences that have been shared in the discussions of Section II we have heard a call to faithfulness towards the commission of our Lord. This refers to our missionary obligation both among Jews and Gentiles. Though some doors appear to have closed to the proclamation of the Gospel, at least for the time being, many new doors have opened. In some areas where government restrictions on religion exist, believers have become more dedicated, and seekers have sought eagerly and unashamedly. In areas where the afflictions of war and destitution prevail, disciples have been multiplied and the song of salvation has been placed on the lips of hundreds of thousands.

The call to be faithful does not evoke our "yes" out of a convinced assurance that God's providence will make all things work together to fulfil our own desires. Neither can it be said that in this world God's way of love always overcomes evil. The evidence today is too great that the "principalities and powers" against whom we wage our warfare have clothed themselves in totalitarian states which permit the individual no meaning in his own right. We rejoice in the good news that many of our brethren in consequent oppression and imprisonment have yet given current demonstration of St. Paul's joy in the fellowship of Christ's suffering.

As St. Paul reached out with eagerness for this fellowship he was fed by a faith that yearned "to know Him and the power of His resurrection." In this power then is adequate provision for the needs of each to-morrow. In this power the problems and tensions that may obtrude on the world mission fronts can be faced courageously and responsibly.

Under God, the "glory and honor of the nations shall be brought into the presence of the Lamb."

Some of the urgent issues that claim the attention of sister churches in the East and West and that were discussed in Section II follow.

Lay Responsibility — Training for the Ministry

In the doctrine of the priesthood of believers we proclaim our belief that all Christians, laymen and pastors, have the right and duty to witness of their faith by word and deed and to minister in love to all men. Christian

life becomes weak and ultimately dies unless it seeks expression by sharing its blessings with others. The task of evangelism is so great that it can only be accomplished by the participation of all believers, both ordained and lay. Therefore Christ lays upon all believers the responsibility for proclaiming the Gospel. To equip them for the varied demands of this inclusive service, the Lord of the church bestows upon Christians the necessary spiritual gifts.

We emphasize the necessity of an ordained ministry of consecrated men who have received thorough and sound preparation for their task. Within the younger churches the office of the ministry carries responsibilities of peculiar significance. Usually Christians are a minority group. There is frequently active opposition to the Gospel. Men adequate for such a ministry must have a strong conviction of divine call, must abound in zeal and consecration, must possess a thorough understanding of the Gospel, and must have clear insight into the cultural and religious background of those to whom they go. The younger churches particularly, are urged to re-examine their program of ministerial training to determine whether they are effectively preparing their pastors to cope with the changing and challenging conditions of this day. It is particularly important that the parish pastor be given a thorough training which is practical and closely related to life.

Just as pastors must be carefully trained to meet the exacting demands of their office, laymen, too, must be taught how to witness and serve their Lord. The congregations should be encouraged to devise methods whereby the gifts of the Spirit may be discovered and developed to their maximum possibilities. Pastors and missionaries should by instruction and example lead laymen into fields of Christian service. Training courses in Bible Schools and congregational institutes, week-end and other short-time conferences and rallies have been found helpful in developing lay activity in the younger churches. Churches with large membership and few ordained pastors should study the possibility of administration of the sacraments by means of an ordained part-time ministry.

Upon laymen and clergymen alike rests the responsibility to bring the Gospel to our world.

Lutheran Literature and Periodicals

The Lutheran church must produce more effective and adequate literature in the languages and vernaculars of the younger churches. Within the next 50 years it is expected that 500 million new readers will appear in the world. What are these millions to read?

The church has a heavy and immediate responsibility to the newly literate groups and masses in Africa, Asia, and Latin America. To build a progressive literature program it must enlist men with technical ability and allocate the necessary funds. Above all, Lutheran leaders and church people in the East and in the West must be fired with conviction and vision concerning the central importance of this task.

In this new age a bold advance in the production of Lutheran literature is imperative. It must be given priority in the program of the sending churches, the younger churches, and The Lutheran World Federation. Nationals in the younger churches must be sought out, encouraged and trained

for translation work and for creative writing. No other agency can today penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page.

The Church and Church Autonomy

The church is the Body of Christ created, maintained, and ruled by Christ Himself through the creative, sanctifying activity of the Holy Spirit in the means of grace. Being one with its Savior and Lord, the church is both hidden within the visible religious organization and revealed by God through the means of grace. At every place where the Word of God is proclaimed in its purity and the sacraments rightly administered the church, the Body of Christ, is present. The means of grace, which are the marks of the church, also create and encompass other external signs, such as a common confession, an ordered ministry, some forms of liturgical service, and works of charity.

In determining whether a congregation or religious organization is a true representation of the One Holy Church, reference must be made to the Holy Scriptures, the Lord and heart of which is Christ, the Savior. The church, as the Body of Christ, is eternal. In this world it will incessantly pray and work that the Lord will come in His Kingdom to reveal His victory and to abolish all that belongs to this perishing world.

Every local congregation and church organization is spiritually free and autonomous. In an absolute sense none is autonomous, but should rather be described as "Christonomous."

Missionaries should become members of the congregations where they serve. Freely and voluntarily, as Christians called by God, they will assume the responsibilities of such membership and yield themselves to the service of the congregations.

Though possessing all the rights of congregational membership, Christian love may counsel the missionary to refrain from exercising his rights if the initiative of indigenous leaders may thereby be conserved and multiplied. If elected to positions of responsibility the missionary should be scrupulous about preserving unimpaired the spiritual freedom of the church. This interdependence of national congregations, missionary workers and sending churches may well be expressed by the term "Brotherhood of Churches."

Possibilities and Limitations of Cooperation among Lutherans

The Lund Assembly brought to us the realization that God is leading us in the direction of increased cooperation among the missionary agencies of the church. We have sensed that the essential unity in doctrine among Lutherans provides the basis for enlarging the effectiveness of this cooperation and in many places for united work. The magnitude of the mission task and the conditions in today's world compel us to seize the opportunity for cooperation and united action wherever such opportunities appear.

But there are also definite hindrances toward cooperation. Some of these obstacles are: false nationalism on the part of missionaries and indigenous Christians; a concern for prestige in the relationships between the younger churches and the missions; the difficulty for many missionaries to visualize their work except in terms of the home church; the independent functioning

of the sending agencies, without proper reference to one another; and the tendency to think in terms of segments of the work rather than in terms of the whole church.

In the Commission on World Missions of The Lutheran World Federation we possess an agency which has effectively assisted in developing a considerable amount of cooperation both in mission areas and in the lands of the sending agencies.

The Lutheran Church and Ecumenical Movements in the Lands of the Younger Churches

The Lutheran churches today find themselves in a situation which is distinctly different from that of the 16th century. All over the world Christians—sometimes under severe persecution—have rediscovered the fact that there is but one holy church, the Body of Christ, the creation of the Holy Spirit. Through missionary activity there have grown up in many parts of the world younger churches for whom it is a matter of faith that, since Christ is the only Lord, His church ought not to be divided.

In this situation the Lutheran church holds a unique and central position because Christ has always been the heart and core of its preaching. The Holy Scripture as the infallible witness of Christ has been the only basis and source of its faith. The love of God, Who redeemed the world by identifying Himself, through His Son, with man, has been proclaimed in purity as the real consolation for burdened consciences and lost men.

The Lutheran church is therefore called to use its confession in the service of all churches. This does not mean using it as a law of faith, but it does mean proclaiming it as a clear and true exposition of the Gospel truth which will invite others to confess the same Christ at their place and time and in their language. Among all the churches particularly the Lutheran church has been entrusted with the task of witnessing to the necessity of a clear confession at all times and for all churches. The Lutheran church itself is, therefore, under a constant obligation to make use of the confessional statements which it has received from the fathers as an unceasing inspiration for a personal confession of faith to be made by all its members, on every occasion and before all men.

This can and must be the service the Lutheran church will render to the ecumenical movements.

REPORT OF SECTION III

Inner Missions

Entrusted with the sacred treasure of the living Word a responsible church will always be at work in a troubled world. The church has received its commission from its Lord and Master to build the fullness of the Christian life in the lives of people through the power of redemptive love. Its immediate task and ultimate objective in society is to build, through the power of the living Word and redemptive love, Christian lives — lives that shall enjoy the fullness, dignity, and enrichment which a loving God wills for all His creatures.

But there are those in the world today who do not realize these goals. Life for these becomes twisted, confused, sometimes broken and even shattered.

What are the tasks and opportunities for the church as it stands confronted with the wide-spread human need in today's society? In the complex field of modern social welfare what is the strategy and program of the church's social welfare program?

With the wide varieties and the manifold categories of human need which cry out for attention in today's society, and the varied social welfare programs (under governmental tax-supported, voluntary non-church and church auspices) what are the elements of a Lutheran social welfare program?

The Inner Mission Section of the 1952 Lutheran World Federation Assembly respectfully submits the following report of its findings and convictions.

I.

We are agreed in the conviction that the ministry of mercy is an integral and vital part of the mission of the church on earth. As in the life of the individual Christian faith is manifested in works of love, so the life of every congregation and the church must manifest its faith in active serving love. Moreover, as the individual Christian is summoned to exercise the spirit of compassion and responsibility continually and constantly and not by mood or option, so the congregation and church are ever called to gather all their resources in the development of an effective ministry of mercy. We recognize the need for developing active cooperation among all the functions and programs of the church—liturgy, foreign missions, home missions, education, inner missions, and the local congregation. The church militant must mobilize all resources in order to make more effective our common Christian witness to a suffering troubled world. Theological education and inner mission agencies may explore the same kind of cooperative relationship which have come to be accepted between schools of medicine and teaching hospitals. Church schools and inner mission agencies will benefit by closer relationships not only with recruitment and training of staff but in the development of positive Christian social sciences. In our mission fields, both at home and abroad, evangelism and inner missions must walk together. Finally all the programs of the church should be planned to strengthen the local congregation as it stands on the frontier of the community.

II.

Since the ministry of mercy flows from the faith of the church it follows that the agencies and institutions engaged in works of serving love should be closely related to the organizational structure of the visible church. Although in the past many of these societies have developed their programs beyond the structure of the church, we rejoice that the church is becoming increasingly alert to its social mission and the agencies are becoming aware of their roots in the faith and life of the church.

We observe that the terminologies, methods, and patterns of organization in the ministry of mercy show wide variations, even within the individual countries or churches. (E. g. "Inner Missions," "Diaconate," "Social Welfare," "Relief Work.") These differences do not indicate any basic differences in doctrine, but are to be considered in the light of varying historical develop-

ments and administrative structures. We are agreed that methods and patterns are of secondary importance so long as the primary goal is achieved, namely, close vital relationships are maintained between the church and the organizations engaged in the ministry of mercy.

We are further agreed that these differences quickly fade away in view of the common faith which Lutheran Christians throughout the world derive from the Holy Scripture. Beyond all external differences we are directed by the person and work of our Lord who did not come to be served but to serve. As the Lord Jesus "came not to be ministered unto but to minister," so His faithful followers will serve suffering people in His name. In the life and death of the apostles and in the early congregations the guiding principle was service (*diakonia*). It is this spirit of "*diakonia*" which must continue to permeate the ministry of mercy of the Lutheran church throughout the world.

III.

Prevention of social evils, which confront humanity, is a proper concern of the church. When man turns away from God he destroys the good life in society. Social problems are symptoms of the deep disease of mankind. The church is challenged therefore to bring to bear the life of Christ on human society as well as on the life of the individual. This ushers us into the realm of social justice.

Each nation has its own set of problems, and varying methods of eradicating them will be applied by its Christian citizens. Each national group of Christians must study and apply the Gospel to the social injustices which face them.

In our day and perhaps for many years to come the problem of homeless people is symptomatic of social injustice. The church in many lands is wrestling with this world-wide problem of injustice to people who have been made homeless and have been forced to flee from their home-lands. Therefore we bring to this Assembly of The Lutheran World Federation the following resolution for adoption:

The Assembly of the LWF at Hannover takes note of the fact that strenuous efforts have been made in the past five years to cope with the postwar refugee problem. The International Refugee Organization, the Office of the High Commissioner for Refugees, and the Provisional Intergovernmental Committee for the Movement of Migrants from Europe have concerned themselves with this problem. Among the efforts undertaken by Christian agencies stands The Lutheran World Federation, which through its various departments has brought both emergency relief and permanent resettlement to many thousands of homeless people.

In spite of all these endeavors, we realize that thousands of Displaced Persons have been left behind, millions of expellees in Europe, the Middle East and Asia have suffered similar injustices, and new refugees are constantly being added. It is an age of helpless homelessness. It is an era of enforced migration. In view of these tragic realities the Assembly calls for a continuation of the Service to Refugees within the framework of Lutheran

World Service emphasizing the continuing necessity for world-wide co-operation as well as the need for full financial support.

The Assembly appeals to the nations and the churches to intensify efforts not only in the promotion of just solutions for those who are now homeless, but also to brand the uprooting of peoples in all parts of the world as a criminal act, with a view to making possible the eventual return of the expellees to their rightful homes, if they wish.

In carrying forward this program the following general principles are to be observed:

distinctions among refugees, especially those based on ethnic or political presuppositions, should be dropped. Refugees and expellees should have the right not only to asylum but to establish legal residence, to obtain work, and to receive all community benefits normally granted to nationals;

where countries of first asylum find themselves unable to accord these privileges to large numbers of refugees, it becomes a matter of international responsibility to come to the immediate aid of destitute migrants and to provide for their adequate re-settlement;

the preservation of human dignity and the reconstruction of a social order require homes, the safeguarding of the family unity, land and employment. There is no area of refugee need and no stage of the migrant's journey which does not challenge the Christian church to be present and ready to assist. This applies to the neo-refugees from the reception-center to the community of destination. It applies to the meeting of material and spiritual needs. It applies to the adjustment of the refugee in the Christian fellowship of the local congregation and assistance in his new life. This is a common responsibility of the LWF, its member churches and of each local congregation.

IV.

Although the church, we trust, will prosecute more aggressively in the future programs of prevention through every appropriate means, we recognize that living in a world where sin abounds there will be those who will fall among the thieves and robbers and stand in need of a merciful ministry of healing. Their wounds and hurts will need to be cared for with Christian compassion and understanding so that they may be restored once again, if God wills, as useful, happy members of society.

As we bring our ministry of mercy to those who stand in need we will recognize that we must serve man in his totality—body, mind and soul—for all of man is a creature of God and there is no area of life beyond the power of God's redemptive grace.

Moreover, we insist that every man has his own undeniable right to exist and possesses his own individuality. He is endowed with worth, dignity and value as a child of God destined for life in eternity. Each individual is different from his fellows in terms of heritage, native capacities, and life experiences. This means that we must perform our ministry of healing, with compassion, so that those whom we serve may as quickly as possible change their status from "objects" to "subjects"—self-determining persons.

Social welfare today gives consideration to "rehabilitative service" to individuals and groups. Whereas formerly we were concerned about doing something "for" the individual or group, which, more often than not, kept persons in a state of dependency, today we seek to work "with" a dependent person through rehabilitative services so that he may become a useful productive member of society. No social welfare program conducted in the name of the church dare be content to give only food, clothing, and shelter, important and necessary though these may be, but we must concern ourselves with a real "diakonia" so that we may rehabilitate and re-establish the person or group in need to the fullness, enrichment and dignity which a loving God wills for all His creatures.

V.

The very heart and core of our ministry of mercy is the inter-relationship between the helping person and the person being helped. Indeed this very helping relationship is the ministry of mercy. This means that the quality and character of the ministry of mercy will be determined by the quality and character of the personnel in our agencies and institutions. Recruitment and training of qualified personnel, then, must be given a prominent part in the church's welfare program.

First and foremost: those who serve must be permeated with a deep Christian commitment—the "diakonia." Here they will find the proper motivation and power for this great work of serving love. Moreover, it is recognized that adequate training must be brought to bear upon these moral and spiritual components. The specific content and level of academic training will probably vary among the nations for some years to come but it is recognized that there are skills, insights, and methods which may be transmitted from one land to the other for the benefit of those who serve their fellowmen.

For those who labor in this ministry of mercy the church must assure fair conditions of employment—such as working hours, salary, vacation, security. Certainly the church must demonstrate in its own sphere acceptable working conditions if it is to be a witness to the community in labor-management relations.

We call attention to the fine Christian service which may be rendered by volunteers in our ministry of mercy. Each local Lutheran congregation must by word and deed accept and support the ministry of mercy. Every church member should recognize his obligation to offer his services wherever they are needed. The full-time paid workers will need to train and supervise these volunteers as they manifest their Christian love and compassion. No pastor should be expected to assume responsibility for all the work of mercy.

We are witnessing today a widespread development and general acceptance of standards in the various fields of health and welfare. These standards endeavor to set certain minimal levels of achievement which any agency should be expected to maintain if it is to operate a sound and effective welfare service. Such important elements in a program as staff in sufficient number and competency, administrative procedures, financial operations, physical plant and equipment, relationships to other agencies, ethical practices are generally covered in the standards.

VI.

The Lutheran church and its Inner Missions are not the only group to devote their sympathy and love to suffering mankind. In the course of time many others have entered upon the work of social welfare. Many voluntary agencies and institutions under denominational and non-sectarian auspices have been organized. Especially are we gratified with cooperative relationships which are being developed with other church-related agencies. In addition, the governments of nearly all nations have adopted suitable legislation in an attempt to cope with the problems of public welfare. The church should not isolate its welfare work from that done by these other agencies. If its sincere purpose is to bring effective help to mankind, Inner Missions must be willing to cooperate with those who are motivated by the same "good will." There is no other way of guaranteeing that the available means are utilized systematically and economically so as to supply all the needs of the nation.

In its relation to the public welfare work done by the state the Lutheran church will always be mindful of the fact that God not only created man but that He also established the family, the state and the church. The church has a responsibility to urge upon the state social legislation which is designed to produce a more harmonious social order and allows every person to live his life in dignity and freedom. It will also be ready to call the state's attention to possible improvements in social legislation and public welfare work.

Difficult situations would arise if a totalitarian government should put forth the claim that during his life here on earth man belongs to the state exclusively and the church has no other task than to prepare him for eternity. Against such a claim, the church would have to raise the strongest opposition and would occupy a *status confessionis*.

It is proper for Inner Missions to participate in study groups and planning conferences of the various welfare agencies. In this way all the social welfare resources of the community, nations, and world may be mobilized to meet the tragic human need in today's society.

REPORT OF SECTION IV

Evangelism and Stewardship

The "Living Word of God" confronts us with an urgency which is of both temporal and eternal importance. Because it is God's Word it is living. The living Word calls me. But His call has no meaning for my life until I listen to it, until I respond with the unconditional surrender of my life to Him in complete obedience and trust as a new man in Christ. Such response includes witness in both word and deed on the part of the believer. This is stewardship and evangelism. The love of Christ constrains us and the power of the Holy Spirit produces fruitage in surrendered and dedicated lives.

The Basis for Stewardship and Evangelism

Luther describes faith as a "restless thing" which cannot but engage in works of love and obedience to God. Evangelism and stewardship derive

their importance from being primary manifestations of this activity of faith. Evangelism means the deepening of the spiritual life of believers and leading non-believers to a living faith in Jesus Christ and into the fellowship of the church, through the power of the living Word. Stewardship is the believer's whole life as motivated by responding love, and by gratitude for what he has received from God. Representing faith itself in its dynamic and practical aspect, neither evangelism nor stewardship is founded upon any isolated proof-texts or theological concepts but upon the total meaning of the Christian faith. The basis for these activities may therefore be appropriately stated in terms of the three articles of the Creed.

The doctrine of creation proclaims God's absolute sovereignty and furnishes two concepts basic to evangelism and stewardship, namely personal trusteeship and responsibility. Any correct understanding of the doctrine of creation culminates in a heightened sense of individual responsibility, both in evangelism and stewardship, as Luther notes: "For all of which I am in duty bound to thank, praise, serve, and obey Him." In the doctrine of justification by faith we are told not what God does with sinners but what He does for sinners. Man's response in faith to justifying grace means new life in Christ. Christ's work did not end on the cross. It continues in His church until He returns. As we come to "know the power of His resurrection" and "rise with Christ into a newness of life," we become the channels through which God releases His power into the present age. Here lies the deepest motivation for evangelism and stewardship.

One emphasis growing out of sanctification needs to be singled out, namely that the fruit-bearing and the life of obedience are not the activities of isolated individuals but always imply Christian fellowship. The Holy Spirit and the holy Christian church belong inseparably together.

From the doctrine of creation we derive the concept of God's sovereignty and our trusteeship and responsibility. From the doctrine of redemption we derive our insight into the grace which restores sinners into fellowship with God and awakens the gratitude, joy, and love which motivate us to give our lives to our Redeemer. From the doctrine of sanctification we derive our understanding of the living faith, which drawing upon God's resources bears fruit in obedience and dedicated service. Faith in God the Creator establishes evangelism and stewardship as God's work. Faith in God the Redeemer establishes the basis on which sinful men can do God's work. Faith in God the Sanctifier consecrates us to the doing of this work.

Doctrine Plus Practice

Many Lutheran churches emphasize the necessity of pure doctrine correctly understood and interpreted, but they seem content, in the main, to stop there. Other Lutheran churches take for granted these doctrines but insist that their members must make the church's message meaningful through evangelism and stewardship. It is the combination of doctrine and practice that will give us a truly responsible congregation.

Stewardship must therefore result in activity as an end-result of faith. Such activity should be centered in the congregation. It must include the development of cells within the congregation (*Kern-Gemeinde*), instruction in the home by fathers and mothers, the witnessing by laymen (both men and women) within the church to others who are non-believers, and the gathering of money gifts for the work of the Lord. It must include more-

over both pastors and laymen as partners. It must assume that one great purpose of the congregation is to serve as a fellowship through which the work of the Lord can be done more effectively than it can be done by individual Christians or by organizations that are not directly responsible to the congregation.

Laymen Must Participate

We are aware of the deadening danger to a church in which lay members are not afforded the opportunity to participate actively in responding to the living Word in and through the congregation. The living Word constantly challenges the congregation to increase lay-participation in its response.

The congregation must welcome its members into a fullfledged partnership in Christ's work. Such partnership should provide opportunity to respond to the living Word's challenge personally as well as institutionally.

Evangelism

Evangelism is the hearing and telling of the good news. Like stewardship, it is faith in action. It is being a doer of the Word. Its goal is to spread the news of the love of God among all people. It is the evangelistic task of the congregation to proclaim the Gospel of reconciliation through which God recreates men's lives. Evangelism is the fulfilling of that task. It has a two-fold aspect: harnessing the laymen's powers for Christian service, and seeking out those who are the unbelieving and the unchurched. The Master's mandate is, "Go... Tell!" Great necessity is laid upon us this day, and woe be unto us if we proclaim not the Gospel.

The general objectives of evangelism are:

1. To encourage the pastor in his leadership of the evangelism program.
2. To deepen and make more meaningful the spiritual life of those who are members of the congregation.
3. To awaken the members of the congregation to the obligation of witnessing individually in the home, at work, in short, in all areas of life.
4. To bring the Gospel of salvation through faith in Christ to the unbelievers.
5. To nurture the souls that are thus won by teaching them the Christian way of life.

How can the church practise and promote such evangelism? The answer to this question is two-fold: through the leadership of the pastor and through the participation of the members of the congregation. Laymen should be expected to make an investment of time, talent, and treasure.

Being a witness is the duty of every Christian believer, layman as well as pastor, but it should be emphasized that because of the pastor's holy calling he has a special obligation in evangelism. He therefore sets his whole thought and all his talents upon the chief business of his ministry, the bringing of the knowledge of God's love to as many people as his congregation and his life can touch.

While it may appear that evangelism is an activity primarily for those countries where no national, state, or folk church exists, nevertheless every church needs the evangelistic emphasis to awaken the indifferent, to stimulate church attendance, and to encourage all members of the congregation to be living witnesses.

The Vocation of the Christian

As a background for an understanding of both evangelism and stewardship, it is well to remember Martin Luther's teaching of vocation. Luther uses the word vocation (*vocatio*, *Beruf*) only in connection with the work of a Christian. This Christian vocation embraces all of life on earth, and covers the entire experience of the individual Christian. In the light of God's call, man's work is his opportunity to witness for the Gospel. God changes a worker into a steward. God does not need our deeds, but our neighbor does. Vocation is God's own love which reaches the neighbor through the Christian, thus making the latter a channel for God's love. God becomes present with His grace where the Christian fulfills his duties.

God's call is the *vocatio* that no Christian can ever entirely silence or evade. Over and above my occupation I have a vocation. Over and above the necessity of earning a living is the call to live my life for Him. This call must control my life in my home, my leisure and my play, my every waking moment. "Whether ye eat or drink, whatever ye do, do all to the glory of God."

This is the call. And stewardship and evangelism are ways of responding to that call of God.

Stewardship—Man's Response

Stewardship, like evangelism, is the practice of the Christian religion on the part of those who have been won for Christ. It is man's response, his total response, to God's grace. It is what he does, once he has accepted Jesus Christ as his Lord and Redeemer. It is, therefore, the complete fruitage of his total Christian experience. Man is expected to be a good steward—overseer, user, trustee—of God's gifts for the very reason that they come from Him.

Stewardship calls for deeds—not for the sake of activity *per se* but for the sake of expressing thanksgiving to God for the blessings He has given man. The motivation of such activity is loving gratitude to God. Stewardship encourages the use within the congregation of common, everyday talents, all of which can have a spiritual significance. Christian stewardship insists that the talents of the Christian should be used wherever he may be to glorify God.

Stewardship of possessions begins with proclaiming the Gospel and seeks to arouse within the Christian a richer appreciation of God's great love for man. Giving is therefore not an imposed act but a free, voluntary, expression of thankfulness. It is not sufficient that men give, but that they give with insight and intelligence. This requires that men know the needs and where their gifts will have the greatest effect in the work of the Lord.

Promotion of stewardship and evangelism is limited only by ingenuity but should at least include the every-member-visitation, and some system of voluntary giving. Audio-visual aids—motion pictures, filmstrips, phonograph records, theater, radio, and television,—all can be of rich service to the Christian church.

Wider participation of laymen is needed in all Lutheran churches of the world. This participation ought not be divided into work of men, women, and youth. Therefore it is strongly suggested to the Executive Committee of The Lutheran World Federation to give consideration as early as possible to the establishment of a department of lay work to direct

the participation of men, women, and youth in the work of the Lord in churches throughout the world. This department should concern itself with stewardship, evangelism, social missions, and all other activities in which Christian laymen must be interested if their faith is genuine.

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In harmony with the resolutions of the sixth plenary meeting of the Assembly (Friday, August 1, 1952) chapters 2, 4, and 5 of the study document for Section IV are attached to this report and follow immediately:

The Scriptures and Theology Call for Evangelism and Stewardship

(Chapter 2 of Study Document IV)

Valid faith in Jesus Christ, according to the Apostle Paul, is "faith which worketh by love" (Gal. 5:6). In the same spirit Luther describes faith as a "restless thing" which cannot but engage in works of love and obedience to God. Evangelism and stewardship derive their importance from being primary manifestations of this activity of faith. Evangelism means the deepening of the spiritual life of believers and leading non-believers to a living faith in Jesus Christ and into the fellowship of the Church, through the power of the living Word. Stewardship is the believer's whole life as motivated by responding love, and by gratitude for what he has received from God. Representing faith itself in its dynamic and practical aspect, neither evangelism nor stewardship is founded upon any isolated proof-texts or theological concepts but upon the total meaning of the Christian faith. The basis for these activities may therefore be appropriately stated in terms of the three articles of the Creed.

A. Faith in God the Creator

"I believe in God the Father Almighty, Maker of heaven and earth"

God Himself is the true starting-point of all Christian thought and activity. "In the beginning God..." (Gen. 1:1). He is the primary reality from which everything else, even our thinking about Him, is derived. Faith, the response to God's revelation of Himself, acknowledges first of all that God is God, the maker and owner of all that exists. "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14). Everything belongs to Him on the basis of creation. "The sea is his and he made it, and his hands formed the dry land" (Ps. 95:5) "For of him, and through him, and to him, are all things" (Rom. 11:36).

The Creator's right of ownership extends also to humanity. "It is he that hath made us, and not we ourselves, we are his people" (Ps. 100:3). All nations are His, but only those people to whom He has revealed His truth have learned to appreciate the blessings contained in belonging to Him and to acknowledge gratefully: "We are the sheep of his pasture" (Ps. 100:3). Absolute sovereignty over all that we have and are belongs to the very essence of God, and the denial of that sovereignty is the essence of sin. A sinner, as Luther expresses it, is "incurvatus in se," bent upon himself, seeking only His own and loving himself above all, and therefore not allowing God to be God.

The doctrine of creation not only establishes God's absolute sovereignty but it also furnishes two concepts basic to evangelism and stewardship, namely personal trusteeship and responsibility. God, the creator and owner of all things, has entrusted to us His property and the realization of His purpose with regard to it. He commits to us the whole world of nature saying: "Replenish the earth and subdue it and have dominion . . . over every living thing that moveth upon the earth" (Gen. 1:28). He also gives to us the commission by which His ultimate purpose of creation is to be fulfilled: "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). But one to whom has been entrusted that which belongs to another is accountable to the owner. Human existence is thus responsible existence, that is, a continuous response to the love of God. "For unto whomsoever much is given, of him shall much be required" (Luke 12:48). Responsibility is an essential feature of the image of God in man. It is because he is personally accountable to his Creator that man has an existence above the animal level. That a correct understanding of the doctrine of creation culminates in a heightened sense of individual responsibility is well portrayed by Luther: "For all of which I am in duty bound to thank, praise, serve and obey him."

The bearing of the concepts of God's sovereignty and man's trusteeship and responsibility upon stewardship is obvious. They make stewardship a philosophy of life which determines not only religious activity in the narrow sense but also all of life's orders: home, citizenship, business, and industry, science, art, and education. Physical health, mental capacities, time, opportunity, material possessions—all these must be viewed as treasures which God has entrusted to us to use according to His purpose. In this light our every-day work becomes a sacred vocation in which to serve God. This sovereignty is not affected nor set aside by social or political conditions.

But the first article of the Creed also has specific implications for evangelism. It provides the setting for the work of Christ and His Church and grounds evangelism in the eternal purpose of the Creator. It is of Christ that the Apostle writes: "All things were created by him and for him" (Col. 1:16). And God "hath put all things under his feet and gave him to be head over all things to the church, which is his body, to the fulness of him that filleth all in all" (Eph. 1:22-23). In the work of evangelism we are therefore engaged in nothing less than carrying out the purpose of Him who "so loved the world that he gave his only begotten son" in order to recover His creation for Himself.

B. Faith in God the Redeemer

"I believe in Jesus Christ, His only Son, our Lord"

This central article of the Creed contains the heart of the Christian faith and the motivation of all Christian action. Its dynamic meaning cannot be expressed better than in Luther's words:

"I believe that Jesus Christ is my Lord who redeemed me, a lost and condemned creature . . . in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness."

The doctrine of redemption presupposes that man is a sinner and as such he is cut off from God. Through sin we have lost the right to divine sonship and the power to carry out the tasks growing out of that sonship. The Gospel is the good news that God Himself has engaged in a triumphant redeeming action to overcome man's sin and in His sovereign grace establishes fellowship with man on the basis of forgiveness. Those who accept the Gospel of forgiveness in faith receive the power to become not only God's trustees and co-workers but also His children. The motivation for their action is grateful love. "We love him, because he first loved us" (I John 4:19). We give ourselves "a living sacrifice, holy, acceptable to God" (Rom. 12:1) to Him who loved us and gave Himself for us. The more we know that love, the more completely we give ourselves to Him. Thus "having received mercy we faint not" in the work of evangelism which carries the reconciling strategy of the Cross into the lives of others. And inasmuch as we love "not in word, neither in tongue, but in deed and in truth" (I John 3:18), we shoulder the responsibilities of Christian stewardship.

The Gospel of redemption is summarized in the basic concept of Reformation theology, justification by grace "*propter Christum per fidem*." To express redemption in this forensic form, as something that takes place in the courtroom of heaven rather than in the heart of man, is to guard against moralistic and subjectivistic perversion. When deliverance from sin is stated in terms of "*sola gratia*," it is shown to be God's own sovereign act which neither needs nor permits human cooperation. Justification is not what God does with sinners but what He does for sinners. It is the utterly unique, sovereign and paradoxical act of God, who triumphs over sin by giving Himself as sacrifice, who sets us free from sin by making His Son to be sin. Such activities as evangelism and stewardship cannot therefore be deduced directly from justification itself. But faith, man's response to justifying grace, means new life in Christ. Hence the end result of justification cannot be stated in forensic terms alone. The faith-awakening Gospel of redemption is no mere judicial pronouncement but the life-changing "power of God." To be justified is to be taken into a personal fellowship with God which is the source of regenerative power affecting man's whole personality. Luther states it simply but profoundly: "Where there is forgiveness of sins, there is life." Christ redeems us not only from guilt but also from the power of the Devil in order that we may serve our Redeemer with joy and gratitude.

Justification does not mean that we are completely delivered from our sinfulness and made perfectly good. Luther's description of the believer as "*simul iustus et peccator*" contains a sobering truth which keeps us constantly dependent on the grace of forgiveness. But although we are sinners, "in Christ" God judges us to be worthy to have fellowship with Him and to share in the work of His Kingdom. Particularly significant are the words with which Luther concludes his explanation of the meaning of redemption: "even as He is risen from the dead, lives and reigns to all eternity." Christ's work did not end on the Cross. It is continued in His church. Through His resurrection He brought into the present world the life of the world to come, and by faith the believer has access into that Life. As we come to "know the power of His resurrection" and "rise with Christ into a newness of life," we become the channels through which God releases this power into the present age. Here lies the deepest motivation for evangelism and stewardship.

C. Faith in God the Sanctifier

*"I believe in the Holy Ghost, the holy Christian Church,
the Communion of Saints"*

The connection between justification and sanctification has already been anticipated. The redemptive work of Christ remains meaningless for the individual until it is apprehended by living faith. But when we ask how such faith is born we are led to the third article of the Creed, the work of the Holy Spirit. For, as Luther explains, "I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him, but the Holy Ghost has called me by the Gospel." Faith, in the Christian sense, differs from all other forms of belief. It is generated by God Himself, not by our reason or will. It is a duplication in individual experience of the miracle of the incarnation: eternity enters time, God's life enters ours. The Christ who died for us becomes the Christ who lives in us. God confronts us with His unfathomable love and we respond with our lives. If with Luther we call this work of the Holy Spirit in giving us faith and keeping us in it "sanctification", it is clear that only in sanctification do the realities of creation, God's sovereignty and our responsibility, and the realities of redemption, the forgiveness of sins and new life in Christ, become vital, personal realities. It is therefore in the perspective of sanctification that the works of living faith, evangelism and stewardship, obtain their final and full meaning. But in this perspective it also becomes clear that faith which does not result in these activities is not sound faith.

The doctrine of sanctification has certain specific implications for the work of evangelism and stewardship. First is the idea of fruitage. Both our Lord Himself and the Apostles have much to say about the fruits of true spiritual life. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Therefore by their fruits ye shall know them" (Matt 7:18-20). "The kingdom of God shall be taken away from you and shall be given to a nation bringing forth fruits thereof" (Matt. 21:43). "Every branch in me that beareth not fruit, he taketh it away, and every branch that beareth fruit, he cleanseth it that it may bear more fruit" (John 15:2). "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples" (John 15:8). "Who was raised from the dead that we might bring forth fruit unto God" (Rom. 7:4). The Gospel inverts the maxim of natural religiosity, "Good works are necessary for salvation" into "Salvation is necessary for good works." Christian activities are not human achievements but "fruits of the Spirit." But the absence of these fruits indicates dead faith. For faith is not judged by what it says but by what it does. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

A second implication of sanctification is obedience. This is the characteristic manifestation of life in the Spirit. The motive of our Lord's own life on earth was "Thy will be done". But He did not set up two standards, one for Himself, another for His people. He expects of those who are His own the same life-investment of obedience to God's will. Quite simply He says, "Follow me." Stewardship is nothing but a wholehearted response to this word. And evangelism is loyal obedience to His command, "Go and make disciples of all nations" (Matt. 28:19). It is inadequate to define a Christian only as one who believes what Christ taught, or even as one who

believes in Christ. A Christian is one who follows Christ in the obedience of faith.

One other emphasis growing out of sanctification needs to be singled out, namely that the fruit-bearing and the life of obedience are not the activities of isolated individuals but always imply the Christian fellowship. The Holy Spirit and the holy Christian church belong inseparably together. As Luther explains, not only has the Holy Spirit "called me by the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith," but He also "calls, gathers, enlightens and sanctifies the whole Christian church on earth, and preserves it in union with Jesus Christ in the one true faith." It is in this Christian church that "He daily and richly forgives me and all believers" and He will "grant me and all believers in Christ everlasting life." Christian discipleship is membership in the divinely ordained church, every member of which is consecrated to a kingly and priestly mission. The priesthood of all believers not only expresses the essence of the church and life within it, but it also makes every Christian a witness for Christ and an instrument by which His power becomes a sanctifying influence in the common life of humanity. In doing the work of evangelism and stewardship Christians are thus acting as Christians, exercising the unique privileges and responsibilities of the Christian fellowship.

To summarize, from the doctrine of creation we derive the concept of God's sovereignty and our trusteeship and responsibility. From the doctrine of redemption we derive our insight into the grace which restores sinners into fellowship with God and awakens the gratitude, joy, and love which motivate us to give our lives to our Redeemer. From the doctrine of sanctification we derive our understanding of the living faith which drawing upon God's resources bears fruit in obedience and dedicated service. Faith in God the Creator establishes evangelism and stewardship as God's work. Faith in God the Redeemer establishes the basis on which sinful men can do God's work. Faith in God the Sanctifier consecrates us to the doing of this work.

Evangelism—Definition, Objectives, and Promotion

(Chapter 4 of Study Document IV)

A. Definition and Motivation

Evangelism is the activity of the church which has as its purpose, and results in, 1) the deepening of the spiritual life of believers, and 2) the leading of non-believers to a living faith in Jesus Christ and into the fellowship of the church, through the power of the living Word. It began as the basic function of the church when Jesus said to Peter and Andrew, "Come ye after me, and I will make you fishers of men" (Matt. 4:19).

Ever since that time those who have followed Him and have received His gifts have been "fishers of men," and the program of His church has been evangelistic—the telling of the Evangel (Gospel) of God's redeeming grace in Christ.

Jesus issued the summons to evangelism when He commanded, "Go out into the highways and hedges and constrain them to come in." He re-issued it when He said, "Go ye into all the world, and preach the Gospel to the whole creation." His ransomed servants He called "with a holy calling" to

"be my witnesses . . . unto the uttermost part of the earth," and He commissioned them to "go and make disciples."

Evangelism is the hearing and telling of the good news. It is faith in action. It is being a doer of the Word. Its purpose is to make known the experience of the reconciling love of God in Christ. Evangelism is the activity of every Christian believer in making Christ known and loved among people. It is a normal expression of the Christian life. Its goal is to spread the news of the love of God among all people. It is a concentrated effort to bring the lost soul to a penitent knowledge of himself, to a saving knowledge of Jesus Christ, and to a willing desire to live the Christian life in loving service. It is an extension program, committing every person of the church to the Father's Business of seeking and saving the young and old who are not of the Kingdom.

It is the evangelistic task of the church to proclaim the Gospel of reconciliation through which God recreates men's lives. Evangelism is the fulfilling of that task. It has a two-fold aspect: harnessing the laymen's powers for Christian service, and harvesting the fields which are the unbelieving and the unchurched. Jesus invited His followers to "come", and in that invitation He showed that the church is a fellowship of believers with Himself. But He also challenged those same invited disciples to "go," showing that the church not only functions as a fellowship for the joy of its members, but also as a family for service to non-Christian persons.

Evangelize or die! That is the great alternative before the church today. Either we take more seriously Christ's plea to "make disciples," or He shall say to our churches as to the church in Sardis, "I know Thy works, that Thou hast a name that thou livest, and Thou art dead" (Rev. 3:1). The divine imperative is to bear witness to "the Gospel . . . the power of God unto salvation." The Master's mandate is "go...tell!" Great necessity is laid upon us this day, and woe be unto us if we proclaim not the Gospel!

B. Objectives

The presentation of the objectives of evangelism is divided into two categories in order to point out first, those wide general objectives of the evangelistic program as Christ inaugurated it, and second, to give specific suggestions as to what should and can be done to make the program effective.

The general objectives are as follows:

1. To encourage the pastor in his leadership of the evangelism program, emphasizing the fact that the pastor, called of God and set apart by His church to be the shepherd of Christ's sheep on earth, should be the leader in the practice and promotion of evangelism. The responsibility of the pastor is stressed further on in this chapter.

Samuel Shoemaker, in his book, "The Church Alive," has a stimulating chapter for pastors entitled "What Is Our Job?" In it he states, "Our first job is the conversion of individual people. Our second job is their nurture in the Christian life through the church. Our third job is training them to relate faith to daily life. It is my conviction that we are striving to do the last two jobs and not succeeding very well, because we have not done the first one first."

We would add the words that all three of these tasks must be done in and through the power of the Holy Spirit, but they must be done.

2. To deepen and make more meaningful the spiritual life of those who are members of the church. Thus the members are both the objects and the agents of evangelism. First, however, they must be the objects, that their own faith may be deepened and strengthened, their assurance of salvation made certain, and their knowledge of the need for forgiveness and experience of forgiveness most definite.

3. To awaken the church members to the obligation of witnessing individually. "Ye are witnesses of these things" (Luke 24:48). In the paragraph above we stated that the church member is both the object and the agent of evangelism. With the power of the Holy Spirit the individual is to be used to witness to others, in his home, in his work, in his play, in his school, at all times and in all places, including doing his or her share in the systematic evangelism program of the church.

4. To bring the Gospel of salvation through faith in Christ to the unbelievers. The work of soul winning must be shared by the people. "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee" (Mark 5:19). The evangelization of men is the task of the whole church.

5. To nurture the souls that are thus won by teaching them the Christian way of life. "And he dwelt there a year and six months, teaching the Word of God unto them" (Acts 18:11).

We now add a few more specific suggestions which may be followed to help fulfil these general objectives:

a) Make every effort, by personal work, publicity, visitation, to increase attendance at church worship services, including regular participation in the Lord's Supper.

b) Endeavor to increase the church membership through house to house visitation, written and personal invitations, special services, adult training classes, etc.

c) Make the congregation the center for daily Christian service in the community.

d) Enlarge the Sunday School through an enlistment program, thereby helping to strengthen tomorrow's church.

e) Encourage the participation of the youth in all the activities of the church.

f) Seek recruits for the holy ministry and all departments of full time church service, such as the diaconate, foreign missions, parish workers, youth leaders, teaching, singing, and administration.

g) Preach sermons which are relevant to the day in which we live, encouraging the use of Christian virtues in all aspects of human experience.

h) Make the local congregation and every member aware of the universal nature of the Gospel message, which means that we must witness to people of all nationalities and colors. Christ died for all men and His command to evangelize includes "the least, the lost, and the last." Therefore, the evangelism emphasis of the individual and of the congregation must include Jew or Gentile, colored or white, rich or poor, who come within the scope of their influence.

There is but one source of power for the evangelism responsibility of the church which will enable us to fulfil Christ's command to "make disciples." That is the power of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Holy Spirit, working through the

preaching of the Word, and the administration of the Sacraments, will give strength and inspiration to His followers. This is God's way and God's work, and He will give His blessing and His power to it!

C. Promoting and Practising Evangelism

How can the church practise and promote evangelism? An overly-simplified answer might be given: "Through the preaching of the Word in its truth and purity and the administration of the Sacraments according to the word and institution of Christ." It is taken for granted that this statement lays the foundation upon which any further explanation must be built. The answer to this question is two-fold: through the leadership of the pastor and through the participation of the church members. The techniques of evangelism will be included in the development of this two-fold answer.

1. The Pastor

The pastor should be the leader in the practice and promotion of evangelism. He should stimulate his people to be witnesses. He should direct them in personal and organized evangelism.

Being a witness is the duty of every Christian believer, but because of the pastor's holy calling he has a special obligation in evangelism. He therefore sets his whole thought and all his talents upon the chief business of his ministry, the bringing of the knowledge of God's love to as many people as his church and his life can touch. He does this particularly in five ways: 1) he prays for his people and "other sheep;" 2) he studies the Bible and theology; 3) he preaches God's Word and administers the Sacraments; 4) he gives pastoral care to the sheep of his flock; 5) he is constantly engaged in seeking those outside the fold.

1. Prayer is the great essential in the pastor's efforts in evangelism. He makes daily and fervent entreaty before God for the members of his church and for all people.

2. The Bible must be the pastor's text book, his constant source of power, inspiration and encouragement. Frequent use of the Bible is a necessity. Careful and continuous study of theology is also a requirement.

3. The pastor has been specifically commissioned by his Lord and church to "preach the word." It is through preaching that God's love for mankind is made known. God's Word goes forth with power, and as the Holy Spirit uses that Word as a means to make known the grace of God, the souls of men, women, and children are drawn to Christ and saved by faith. It is through the Word and the Sacraments that the Holy Spirit calls, gathers, and enlightens people. The pastor preaches as the ambassador of Christ, beseeching others to be reconciled to God through the crucified and risen Lord. The preached Word thus becomes a God-given instrument in evangelism, and to handle it aright becomes a sacred task. The program directed towards reaching the unbelievers will be effective and will bring permanent results when it is inspired and "backed up" by Gospel-grounded, edifying, and dynamic preaching.

4. In the pastoral care of his people the pastor is also an evangelist. Through personal contact with members and non-members, through home visitation where he brings the comfort of God to the sick and aged, through Christian education among young and old, through consultation with people

regarding their personal problems, and through the supervision of the church's whole program the pastor carries on parish evangelism.

5. The sheep outside the flock are included in the pastor's work of evangelism. He is constantly challenged by the fact that there are multitudes outside the kingdom of God. For these also his heart yearns, that they may know the riches to be found in Christ. He has compassion for them in their unhappy condition, and they weigh upon his soul; he seeks them out and tells them how they may be restored to their heavenly Father.

To receive additional inspiration and to be refreshed to do their work as evangelists, pastors can profit from the following:

a) Evangelism conferences and institutes where through prayer, Bible study, and discussions on evangelism a renewal of missionary zeal will result.

b) Evangelism retreats for the re-examination of the church's central responsibilities.

c) Workshops, practical demonstrations and suggestions in local programs of evangelism.

d) Private study of books dealing with the whole subject of evangelism.

2. The Church Members

The dual aspect of evangelism, deepening the spiritual life of believers on the one hand and leading the non-believers to a living faith in Jesus Christ and into the fellowship of the church on the other hand, has profound significance for the members of the church. As stated previously, they become both the object and the agent in evangelism, being spiritually quickened in order that they may be used to evangelize others through a thorough program of evangelism.

To begin with, it is helpful to recognize that among the membership of the average congregation there are people who vary greatly in the extent of knowledge of the Bible and of the way of life and in the certainty of their personal salvation. There may be those who have grown to love the church as an institution but who have failed to appropriate all the blessings of close fellowship with Christ. There will be some who are careless about attendance at services, including failure to appreciate the privileges of the Lord's Supper. There will be some who nominally belong to the church, but assume no responsibility and use its services only for baptisms, weddings, funerals, etc. Then there are the children, unconfirmed, who need the teaching ministry of the Church. All of the members should be considered in the development of the evangelism program.

A. The deepening of the spiritual life of believers.

The deepening of the spiritual life of believers can be accomplished through use of the following mediums:

1. Regular Worship and Pastoral Preaching

Every service offers an opportunity to help people. Something may be done or said at any service that will touch some individual very deeply. It may be a hymn that is sung, a prayer that is prayed, or a thought that is given in the sermon. It may be the greeting or kind word of a fellow-worshipper. All who have a part in the planning and conducting of a service

should keep this in mind. Every service and sermon should have in it a warm, friendly, evangelistic appeal that will help the worshippers attain higher levels of Christian living. To accomplish this, the pastor, the choir, and others who participate must first have such experiences.

2. Preaching-Teaching Missions

Congregations have found preaching-teaching missions very effective in enriching the spiritual lives of their members. It is sometimes best to secure the services of a guest preacher for such a mission. He should bring each night a simple, direct Gospel message. The worship service should be informal, or at least semi-formal, using hymns that the congregation knows and loves to sing. The prayers should be intimate talks with God that deal with the deepest needs of people. Four or five nights of such services attended regularly by the members of the congregation help strengthen their faith and gird them for more courageous Christian living.

3. Adult Instruction

Organized classes for teaching adults, both those who are members of the church who may be strengthened by "refresher" courses, and those seeking church membership, are of great value in the evangelism program. Such instruction would include the answer to the question "What is Christianity?"

4. Family Worship

Perhaps the most effective way to help people grow in the Christian life is to introduce into the home the regular practice of daily family worship. Several methods may be used. Teams of laymen who are experienced in family worship may be sent forth to call on their fellow members to talk with them about it and to demonstrate in the home a family worship period. Some congregations have found it effective to hold demonstrations at the regular worship service or at meetings of the auxiliaries. Whatever method may be used it is the general consensus that we must show families how to do it.

5. The Auxiliaries

The auxiliaries and organizations of the church, such as the men's, women's, and youth groups, can be much more effective evangelistic agencies than is the case in most congregations. It is possible for them to provide some much needed opportunity for Bible study and prayer among their members. Such practices at their regular meetings would help to give a rich tone to the whole meeting. People are hungry for this sort of thing if it is well done.

6. Special projects, sewing groups, work weeks, building, renovating, and rebuilding programs may be opportunities for service and Christian fellowship.

B. Leading the non-believers to a living faith in Jesus Christ.

Leading the non-believers to a living faith in Jesus Christ and into the fellowship of the church is a responsibility shared by all church members.

In the story of the first Easter Sunday, Scriptures tell us of the "divine balance" of Christian experience. The first to come to the open tomb were told first to "come and see" and then "go and tell." Every follower of Christ must do the same. He cannot omit the second step to "go and tell." Jesus Himself also commanded us to witness when He said, "As the Father hath sent me, even so send I you."

It has been said, "the congregation is not only a field to be cultivated, but a force to be wielded and enlisted." Pastors first, and then people, must be made to realize that evangelism calls for the time and talents of every member, both young and old. There are no specially-called and set apart "evangelists" who can relieve Christians from their duty to "be my witnesses." Every church member is committed by his own pledge of service to Christ to bear witness concerning God's redemptive love.

The "universal priesthood of believers" implies a privilege and an obligation. Believers not only have the privilege of direct access to God for the receiving of His gifts of grace through no mediator save Christ, but they also have the obligation of being witnesses of the grace of God in Christ to their fellowmen. This obligation they can fulfil through such practices as the following:

1. Being consistent in Christian faith and living. No one can be a good witness whose week-day practice is contrary to his Sunday-morning profession. "Let your light so shine before men," required Jesus of all Christians. Character of Christ-like quality is a light whose brilliance may illumine the way to Christ for one's fellowmen. Christian example is a way of evangelism which should be practised at home, at work, and at play.

2. Establishing a Christian home. It is through the Christian home that many are led to know Christ as Lord. Here the infant first hears the name of Jesus. Here prayer becomes a daily reality. Here the church is given a central place. A Christian home can be the mightiest force for evangelism in the world. In the home we are reminded that we are all "children of the Heavenly Father."

3. Conducting our business or occupation on Christian ethics. Practices which are based on Christian principles will testify of our sincerity and will attract others to the advantages of the Christian faith. Christian virtues should also be manifested in our leisure time activities.

4. Giving according to Christian standards. Church members who give worshipfully, systematically, proportionately, and sacrificially bear testimony to their active zeal for the Lord's work. They use their gifts to spread the good news abroad, and in being faithful stewards of material possessions, they can reveal that God's love is in their hearts. Good stewardship is good evangelism.

5. Using every talent for Christ. God has blessed all people with gifts of some sort, for example, speech, music, art, writing, teaching, voice, leadership, love, sympathy, friendliness, personal appearance, etc. When these gifts are dedicated to God He will use them, and through them He will draw souls to Himself. Here again the stewardship of all of life is a matter of evangelism.

6. Being a personal witness. This means speaking personally to someone about Christ. The Samaritan woman at the well, after being with Jesus, went to her people and said, "Come, see." And we are told that "they went out of the city and were coming to him." There is great power even in an invitation to see Jesus as revealed in His Word. It is through this personal word God works to win souls. Being a personal witness means also testifying to others about the benefits received through the Christian faith. It means "being ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (I Peter 3:15). It means being unafraid to speak out concerning the Christian way of life and about one's own convictions.

3. Organized Visitation Evangelism

Organized visitation evangelism is a plan whereby church members are selected, trained, and sent out to visit the indifferent church members, the unchurched Christians, and the unbelievers who live in "the area of responsibility" of their congregation. Its purpose is to afford opportunities for the laity to be witnesses and to influence others for the kingdom of God.

The use of specific methods for visitation evangelism is not a new procedure. Jesus Himself inaugurated the principle more than 1900 years ago when He called The Seventy and set them apart for the work of evangelism. In the tenth chapter of Luke this method is recorded. Jesus first appointed them (verse 1a); then He gave them assignments (verse 1b); next He showed them the task (verse 2), and instructed them (verses 3-8); then He told them what to say and do (verses 9-16). Their jubilant success is told in verses 17-19, and their reward for faith in verse 20.

Following basically the purpose and pattern of Jesus' own method of proclaiming the Gospel, visitation evangelism is a venture which may well result in multitudes of new disciples for Christ as well as people renewing their loyalty to Him in active church membership. Its basic principle is putting laymen to work, speaking to others in behalf of the church and its Lord. This type of evangelism is successful in the large or small church and community and has proved its worth.

Visitation evangelism begins with a "responsibility or prospect list" of names of persons for whom the church is responsible. It is made up of names of unchurched or indifferent persons who have had some contact with the church or who have been found through a community survey. The survey is a house-to-house census taken by trained teams of church members to ascertain the religious life of a community.

When unchurched or indifferent people have been located through a community survey or other means, it is expedient that these people be immediately followed-up, contacted by representatives of the church. This follow-up visitation involves using laymen who make visits at the homes of persons who might be prospects for church membership. Church members who do this visitation gain new and rich experiences and become enthusiastic participants in visitation evangelism. It may be carried out in one of three or more ways:

1. By laymen selected by the pastor to make calls on the unchurched or indifferent.
2. By members of a permanent laymen's evangelism committee who have been given instruction in visitation and who are prepared at all times to receive assignments to contact the unchurched or indifferent.
3. By persons belonging to a select group of visitors who make a concentrated and intense effort through a calling schedule to gather the unchurched and indifferent into the fold.

Training sessions are required for lay visitors. At such sessions they are instructed in their responsibilities, informed on techniques for making calls on people, and given suggestions for performing their work of witnessing successfully. After sufficient training they are ready to receive specific instructions or orders as evangelists. In some instances a commissioning ("sending out") service is held for the members of the visitation group, made a part of the Sunday worship service.

When the lay visitors receive their instructions (preferably on instruction cards), they visit the unchurched or indifferent, gathering information of value regarding their Christian experience and church affiliation, and witness to them about the blessings of the Christian life and the value of active participation in the church. They may make several calls, either during an appointed period of time or as they choose. Their objective is to bear witness of their faith, not to "high-pressure" people into joining an organization.

After the visitation, the visitors report to a designated individual regarding their calls, and the information given is classified for further action by the evangelism group. Arrangements are then made to make follow-up calls on people who have applied for church membership, who require further ministry, or who need to be led to understand their need of the Gospel more definitely. Dates for instruction classes to prepare non-Lutherans and others for church membership are set, letters of transfer from other Lutheran churches are obtained, and a service for the reception of all new members is scheduled and held. Then follows a definite and continuous program for the assimilation of the new members into the fellowship and work of the church so that all together the believers may strive "unto the building up of the body of Christ: till all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12-13)

Conclusion

While it may appear that the above discussion deals primarily with those countries where no national or state church exists, the commission felt that every church, everywhere, needs the evangelistic emphasis to awaken the indifferent, to stimulate church attendance, and to encourage all members of the church to be living witnesses.

Stewardship—Definition, Objectives, and Promotion

(Chapter 5 of Study Document IV)

Christian stewardship has been defined in an earlier section of this report as "the believer's whole life as it is motivated by responding love and by gratitude for what he has received from God." In the words of Section II of the Lund Assembly report, it "is the practice of the Christian religion on the part of those who have been won for Christ. It is man's response, his total response, to God's grace. It is what he does, once he has accepted Jesus Christ as his Lord and Redeemer. It is, therefore, the complete fruitage of his total Christian experience...." It is apparent that it includes not only a Christian's use of his money, but also the use of every gift that God has given to man.

Man is expected to be a good steward—overseer, user, trustee—of these gifts for the very reason that they come from God. Nothing that God gives is to be wasted or treated lightly. He remains the owner of all things by His act of creation (John 1:3; Gen. 2:7; Col. 1:16), by His act of entrusting His creation to man (Luke 19:13; Psalm 8:6; Gen. 1:28), by requiring an accounting of the use of all things (Luke 19:12-27; I Cor. 4:2).

The Christian recognizes that he cannot choose only certain of his gifts to use after God's pleasure, neither can he isolate a small part of all his gifts over which to exercise Christian stewardship. If, for instance, a person is a school-teacher—and his ability is, of course, God-given—he does not discharge his stewardship by teaching in the church an hour or two a week. His every act of teaching, throughout the week, whether the subject be history, mathematics, or a science, must reflect his faith in and love for God. Then only is he a good steward—user—of that ability. If a man has some money, be it little or much, he does not discharge his stewardship by simply giving a part of it to the church, but he is responsible for the use of all of it. Only then is he a good steward—user—of his money. Life itself is a gift of God. One cannot divide his life into one portion with which one tries to please God and another portion about which God isn't concerned. His whole life must be God-pleasing. It is this total life, total stewardship, total use of one's gifts that Martin Luther speaks of: "He has redeemed me in order that I might be His own, live under Him in His kingdom..."

But Luther adds, "... and serve Him." All gifts are of God and every Christian who honors God must serve Him. It follows, therefore, that each person blessed with God's gifts should use those gifts in direct service to God through His church.

Thus it is that stewardship calls for deeds—not for the sake of activity "per se" but for the sake of expressing thanksgiving to God for the blessings He has given man. The motivation of such activity is loving gratitude to God.

A. Stewardship of Talents

Stewardship, therefore, encourages the use within the congregation of common, every-day talents, all of which can have a spiritual significance. The teacher is urged to instruct the children in the church; the business man to help direct the business of the congregation; the artist to draw pictures which may deepen the spiritual life of children and adults alike; the singer to dedicate his art to the beautifying of worship; the gardener to make the church premises attractive and inviting; the stenographer to relieve the pastor of routine, mechanical duties; the youth to accept a rôle of service to learn early the joy of being a coworker in the work of the Lord.

A practical example is the program of one church body which sends "Service Charts" to every congregation. About the size of a poster, it is divided into squares by about twenty vertical and thirty-five horizontal lines. At the side of each horizontal line is space to write the name of one of the young people of the church (ages about 13 to 22) and the top of each vertical column lists activity, such as teaching in the Sunday School, singing in the choir, conducting a nursery for babies while their parents are in church, providing transportation to and from church for aged people and children, etc. As each person engages in an activity he puts an "X" in the proper column by his name. The object is to encourage everyone to do something—and those who can, to do more than one thing.

The benefits of such programs are four-fold: (1) the congregation has the benefit of these services; (2) the more people serve, the more they want to serve; (3) the more varied the kinds of service they try, the more they are able to do; (4) the more they serve, the greater grows their interest in the church.

This can be demonstrated. One church body asked for volunteers from its young people to be "mission builders." About twenty young men responded and gave two years' service as carpenters, plumbers, electricians, road builders, etc., in the mission field in New Guinea, rebuilding the mission after devastating war damage. Two other "teams" of six each were used in America to build new churches there. Each team in America worked one year, helping to build eight churches.

Since all the young men worked, and are still working without pay, receiving only travel expenses, food and lodging, there was a great saving in labor costs. More important, however, is the fact that several of the boys sent to New Guinea did not want to come home and remained on the field as permanent workers; several others came home to obtain further training to permit them to return as permanent missionaries. And without exception, the boys who gave a year of their lives to church service in America showed a keener interest in the church when that year was over.

Conferences of lay people are frequently held for analysis of opportunities, for instruction in techniques, and for encouragement. Pastors are urged to know their members intimately so that they can suggest opportunities of service. Special consideration is given to young people so that their interest in the church can be maintained through their activity. Books, tracts, filmstrips and movies are proven successful media for encouraging personal service.

The work of the Lord, however, is not all done within the congregation. Christian stewardship insists that the talents of the Christian should be used wherever he may be to glorify God. In his daily occupation, his actions and his words should testify to the faith and love that is in him. At home, in the school room, on the playing field, in business, and on the farm—everywhere—his whole life may be so lived that his Christian faith will be transparently clear to all who associate with him.

B. Stewardship of Possessions

Because the stewardship of possessions is so variously practised, special consideration must be given to it. Stewardship implies trusteeship over all we possess, and this surely includes our money.

Promotion of this phase of stewardship does not begin with proclaiming the financial necessity of the church. It begins with proclaiming the Gospel and seeks to arouse within the Christian a richer appreciation of God's great love for man. This divine love God revealed in the creation of all things useful and beautiful. He expresses it again and again in His daily providence and provision; He revealed it more fully once on Calvary's Hill; and confirms it to man again and again through His Word and Sacraments. If man will but see and hear, the result must be gratitude that man can show best in his giving.

Giving is therefore not an imposed act but a free, voluntary expression of thankfulness. If thankfulness, then the measure of man's giving is not fixed but is variable according to the riches and the love possessed. St. Paul spoke of the generous giving of the Macedonians as an evidence of the grace of God (II Cor. 8:1) and encouraged the Corinthians to give according to their measure of grace (I Cor. 16:2). This latter passage more than any other seems to be that which sets the giving technique of stewardship promotion: "Upon the first day of the week, let each of you lay by him in store as God hath prospered him."

Each phrase of this passage has meaning for the Christian steward. "Upon the first day of the week"—regularly. God's gifts come to men regularly; since giving is an expression of thankfulness, man's giving should be regular. "Let each of you"—all who are redeemed of Christ should bring their tangible expression of thanks. "Lay by him in store"—separated, physically, if possible, so that the first fruits of God's blessings might be returned to Him in thanksgiving and not be used for other purposes. "As God has prospered him"—proportionately, dependent upon the measurable evidence of God's blessing.

In practical application of these principles, many Christian stewards set aside immediately upon each receipt of money a portion as a thank-offering. If earnings are large, the amount representing the portion set aside is large; if small, the setting aside of the same portion represents a smaller amount. The portion to be set aside is generally not prescribed, though the suggestion that the portion to be at least ten per cent is frequently made, feeling that if such a portion was required in the Old Testament, those who live under the fuller assurances of the New Testament can hardly give less. Then regularly—Sunday after Sunday and at other times—it is given to the church to be used in extending the kingdom.

One church offers to its members free plastic boxes, engraved with the words, "Lord's Treasury," into which the dedicated portion can regularly be placed and from which the offerings can regularly be taken. The box is not an essential part of stewardship but a constant reminder of God's blessing and man's stewardship responsibilities.

Another church enrolls those who will in some such similar fashion give at least ten per cent of their total income to the Lord. Such an enrollment in no way encourages legalism, nor does it imply any special "righteousness" of those who enroll or any special merit before God.

It is not sufficient that men give, but they should give intelligently. This requires that men know the needs and where their gifts will have the greatest effect in work of the Lord; therefore, the church should speak about its needs.

Here promotion is limited only by ingenuity. There are regular church publications, booklets, tracts, letters; there are addresses by those responsible for telling the need; there are films and film-strips, recordings, turn-over charts and other media to help one see and hear at the same time.

More and more laymen are being used effectively in the personal promotion of stewardship.

C. Every Member Visitation

One stewardship promotion program is called the Every Member Visitation. Teams of two members each are chosen in a given church. They are well trained for the task and provided with literature. Each team is assigned from five to ten families whom they are to visit to tell of their own love for God, the important contribution of the church to the daily life of the members, and the needs of the church in its program of doing God's work. This is one of the most effective methods. It has the added advantage of making the members better acquainted with one another, and it enriches the visitors and the visited alike.

Frequently each team of visitors is provided with a turn-over chart—a booklet usually with pages 8½ x 11 inches in size or larger. They are bound

at the top so that the chart can be stood upright on a table. The family is gathered around, and the message—short, to the point, attractively printed—read, seen and heard by all as the pages are turned over. This technique is particularly effective for lay visitors who feel unqualified to speak fluently without such an aid.

Another interesting use of laymen is now being undertaken in one church with about 2,000 congregations. Approximately 400 laymen are being trained, then each is assigned to visit five congregations. The pastors of the churches which are visited give the laymen ten minutes' time during or after the service to speak to the congregations about the work of the church, effective Christian stewardship and related matters. In addition to the dissemination of information, one of the greatest values of this program is the personal activity and resultant deepened interest on the part of the participating laymen.

D. Suggested Procedures

One not intimately acquainted with the system of voluntary thank-offering giving might well ask: How does it work? There are many variations of the technique of supporting the work of the church and they cannot all be explained. We trace the following steps as typical.

1. The church council prepares an operating budget to cover the expenses of the congregation—pastor's salary, music, heat, light, water, taxes, repairs, equipment, and the like. This will be thoroughly explained to the members in a congregational meeting and by letters and tracts.

2. The national church body, too, will prepare a budget for such activities as foreign missions, starting new churches, maintaining schools, universities, and seminaries, orphans' and old folks' homes, and the like. Giving to such activities is generally called "benevolence" or "giving for others" as against giving for local congregational needs. This "benevolence" budget is allocated to the local congregation which usually agrees to contribute its share.

3. Then may follow an Every Member Visitation, as described above. Lay people go to the various homes to explain the program and needs of the church—the local needs of the congregation and the benevolence needs of the general church.

4. The visitors may ask the family to sign a "pledge card"—a card upon which the family indicates what it will give for both programs—local and benevolent—that year. Every adult member of the family is expected to pledge and give. If the family gives proportionately, this pledging is to indicate the share of the dedicated portion of the income to be used for each of the two programs. If the family does not give proportionately, the pledge simply indicates how much it will give that year. While there are admitted disadvantages to pledging, there are two advantages: (1) It requires that the persons give personal thought to their relationship to God; (2) the church council has a fair estimate of what will be received and can, therefore, plan a realistic program. It is often true that individuals will give more than they pledge. If, through some adversity, they are unable to give what they pledge, their obligation is cancelled.

5. Each person who pledges receives a box containing 52 envelopes—one for each Sunday. Often there will be other envelopes for special days. Each envelope has two "pockets," one for contributions to the local congregation,

the other for gifts to benevolences. Each Sunday each person will put an offering in each pocket, seeing to it that during the year he gives to each program at least the amount pledged.

6 The officers of the local church spend the funds that come in the "local" pocket and all money received for "benevolences" is sent to the general church. Both spend the money according to the budget which was at first announced.

7. During the year there may be special offerings for special purposes, such as Lutheran World Action.

This is a brief description of a typical procedure. It should be repeated that there are many variations.

REPORT OF SECTION V

Students and Youth

With great joy we have listened to reports from all the different countries and noted that the youth of our church everywhere definitely place the Bible into the very center of their life. Our young people are coming to the church of the living Word in their quest for the right orientation of their lives. They are not looking for the easiest road to "security" but for a fountain of strength for a life of consecrated service; they want to follow the Master in all sincerity. It is particularly noteworthy that our youth today have no desire to live their life apart from the congregation or the church; they mean to live responsibly within the fellowship of all the baptized members of the church. It is a matter of deep concern to us and also our ardent hope that as a Lutheran church we may not fail to respond to the earnest questions of our youth.

I. The Church's Responsibility to Youth

The church's primary responsibility is to proclaim the Gospel. Christian youth, as an integral part of the church, receives and shares all the blessings which the Gospel offers. The church, therefore, earnestly seeks to make the living Word an actual and vital reality in the life of youth. In accepting this responsibility the church recognizes that

(a) by confessing the reality of baptismal grace, the church has accepted responsibility for the spiritual welfare of its youth; this involves, on the one hand, nurturing them with the living Word so that they may remain in the fellowship with Christ, and on the other hand, seeking, calling, and reclaiming those who have broken that relationship which once was theirs by virtue of their Baptism;

(b) having been called to evangelize the world by the faithful proclamation of the living Word, the church will proclaim it also to those young people who have never known the fellowship of the church;

(c) the Word of God calls forth its own response when it is preached and taught to youth, and when the response is one of faith, youth will assume its share of responsibility in the church and in the world;

(d) we are living in a materialistic world and youth cannot easily extricate themselves from the influence of their surroundings; the church should

therefore be keenly aware of the special problems of youth and deal with its young members with patience and love.

Foremost among the ways in which the churches may be able to help youth are the following:

(1) The churches can lead youth to a recognition of the Bible as the fountain of life by showing them the one key that unlocks the Bible and by deepening their knowledge of this key. The key to the Scriptures, and at the same time their heart and center, is Christ, the Lord, the living Word. One important aid in this respect is Luther's Small Catechism.

(2) The churches can help youth in improving their knowledge of the Scriptures, and should therefore keep abreast of modern educational insights. The teaching methods which young Christians meet in confirmation class and youth work should be at least as good as those in their schools. The churches should give special attention to the proper training of qualified youth leaders.

(3) The churches should not, in false anxiety concerning man's tendency to glorify himself, overemphasize sin in its various hideous aspects; this only discourages young people. It is much better to offer the Gospel, freely and gladly. In all youth work and in preaching to young people the right relation of Law and Gospel must be carefully considered.

(4) The churches may, without excessive fear of becoming legalistic, give youth practical advice on how the living Word guides our daily life and how discipleship increases our understanding of the Gospel. In the disorder of the world where man no longer knows what is good and what is evil, the churches may well take up the consideration of definite rules of living that could be offered to young Christians.

(5) The churches can help youth to see that God leads us into affliction in order to test our faith and bring us closer to the living Word. In many instances youth do not care to take part in the life and work of an "imperfect" congregation; but just as frequently young people are driven to despair by well-meant but unsound admonitions. The churches must make it clear that their "perfection" exists only through the presence of the living Christ in Word and Sacrament. We are not concerned with a pious kind of security; what we do have is the assurance of faith. The churches should, therefore, strongly emphasize the connection of youth work with the congregation's worship service where Word and Sacrament are being offered.

(6) The churches should encourage the pastors to place responsibility upon members of the younger generation. The shortcomings of youth are no valid reason to keep them from sharing in church work. Youth should profit from their mistakes. The pastors should learn to trust youth and give them such responsibilities as they are able to carry.

II. The Training of Youth for Responsibility in the World

(1) Youth work in all its phases must avoid the appearance as though we Christians could live our life in pious seclusion, as on some sanctified island. Indeed, we are not of the world; but nevertheless, we are in the world. And we must seek to understand the conditions under which young people have to exist and live today. Without such sympathetic understanding we will

never be able to show our youth how they may contribute constructively toward the life of the world.

(2) It is in the home and the circle of the family that young people first face life's duties. Youth work should begin with the family and lead to the establishment of Christian homes.

(3) As the young people mature and choose a life vocation, they begin to assume their specific tasks in the world. Now they need to learn how to adjust themselves to society and how to meet the social problems of life. Youth work must pay attention to these and related problems.

III. Youth and Students in The Lutheran World Federation

(1) Inasmuch as youth and students are an integral part of the member churches of the Federation, we believe that they should be given recognition as well as responsibility, commensurate with their abilities, in the total Federation structure and program. We endorse most heartily the recommendation that youth and students be given voice and vote in the next General Assembly and in all its Sections.

(2) Within the Federation, youth and youth leaders of the various churches and countries need the opportunity to help each other through the sharing of insights, problems, and experiences (failures as well as successes). This sharing could be greatly facilitated by an expansion of the program of student and staff exchanges, by sponsorship of projects involving Lutheran young people of diverse backgrounds, and by the continuance of The Lutheran World Federation's Commission on Students and Youth.—During the next five years the Commission is requested to give particular attention to the place of Bible study in the church's ministry to youth and students.

(3) In the family of the Federation, youth can realize a fellowship of prayer and Bible study, a fellowship in which the living Word transcends all national, racial and cultural barriers and calls young men and women everywhere to serve God in the place where they are.

REPORT OF SECTION VI

Women of the Church

This first meeting of the Lutheran women of the world, with the opportunity it afforded for the exchange of problems, experiences, plans, and ideas, has meant much to us all.

Our work in Hannover was built upon a great deal of work in all countries so that the work of the Section was done not only by those who were actually present, but by a very large number of women in almost all the Lutheran churches who could not be present.

An epitome, in one sentence, of all our work would be: "We women love our church."

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"The Living Word Calls Women to Responsible Work in the Church" was the real theme of Section VI. We attempted to survey and study some of the urgent problems of women in our day in the light of this theme.

As Lutheran Christians we have a special responsibility for home and family. We have tried to face the situation today when the traditional concepts of family life are widely rejected. Family life no longer is something that may be taken for granted but rather something to be achieved, to be prayed for and worked for, in obedience to Him Who established the family.

For this reason we beg the Lutheran church and all who hold responsible offices in it, to give the family a special place in all their considerations and plans. The family should have a prominent place in all that is planned, not only in the church but also in the state, and the Christian churches should be unremitting in their pressure for sound family policies.

Men and women today need practical assistance in maintaining a truly Christian family life. It is no longer sufficient simply to "exhort" them; they must actually be shown which way to go and how to go. Just one example: How is a working mother, with her twofold burden, to be nonetheless the pivot of her family as a Christian mother? She needs teaching, of course, but she also needs practical demonstration. Even that is not enough. The Christian congregation must provide her with opportunities to learn, in her own experience, what it is to be a member of a genuine Christian fellowship.

In the battle against the forces which threaten to undermine God's order in the world, we women have been given a critically important sector to defend. But we are justified by faith and therefore we need not, nay, we dare not surrender. On the contrary, the promises of God to the home and the family are just as valid and sure as ever and certainly more powerful than all the crises of our time. One of our resolutions expresses this conviction. May this conviction of faith guide and inspire us in all that we do by way of education and preparation for marriage, in counselling, and in practical assistance.

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Among the problems of our time, we believe the question of birth control is one in which guidance from the church is most urgently needed. If we give no guidance in this problem, we will leave countless women alone with their burdened, troubled consciences. We do not believe that a universally applicable solution can be found, in a matter which requires a personal decision before the face of God. What is urgently needed is a liberating word; a message which will help the selfishly easy-going to see their responsibility and will deliver the sincerely perplexed from their troubles of conscience; a message which will clearly set forth that life is a precious gift of God but will also declare that marriage is more than an institute for the purpose of procreation.

A further point stressed in the work of the Section was the question of women in public life. A development which we cannot stop or reverse, has brought women into positions of public responsibility. If women are to bear Christian witness in public life, they must be upheld and encouraged by the Christian congregation.

We deplore that there is in many countries a tendency for women who are engaged in the professions or in public office, to become estranged from the church because they sense that their presence and cooperation are not welcome there. Instead of accusing such women of indifference, our con-

gregations should examine themselves as to their own failure in giving these women appropriate opportunities to serve the church.

*

As a result of our consideration of what the Bible says of man and woman, we request the Lutheran church to give renewed prayerful thought to the question of the distinct services which man and woman should perform in the church and to study this problem in accordance with genuinely Lutheran principles of Scripture interpretation.

The position of women has changed so greatly since the age of Luther that it seems necessary to discover anew what the living Word has to say to man and to woman today. We women do indeed wish to hear the Word of God, but we earnestly hope that the present situation—which we did not create or select for ourselves—be taken seriously into account.

We wish to say with all possible emphasis that we are not interested in securing rights for ourselves. Something much more vital is at stake: the proper place, the God-intended place, of women in the fellowship of the Christian church. In some countries the place assigned to woman, especially the single woman, needs to be revised, in the light of Holy Scripture. A number of Bible texts, notably in 1. Cor. 7, have not been studied fully and applied properly to this question.

No doubt, a re-study of the pertinent Bible passages would cast light upon woman's place in full-time church service and the work of laywomen in the congregation. Another happy result would probably be the hearty acceptance, by many women, of responsibilities in the work of the church. We women of the church are resolved to keep our eyes open more widely than ever before so that we not fail to see the tasks that we ought to perform in our congregations.

We could have summarized the report of our Section VI in this one statement: "We women want to serve our Lord Jesus Christ." Having been justified by His grace, we are in duty bound to place ourselves and all that we have, into His service.

*

In the work of Section VI we have come to the conviction that in future Assemblies of the Lutheran World Federation women should find their place not in a separate section but according to their interests, experience, and gifts, in the general sections. We believe that in this way we women can most fruitfully contribute to the work of our church.

We suggest that during the next quinquennium the work of the Federation's Commission on Women of the Church be continued and beg the Assembly to refer this request to the Executive Committee.

SERMON AT OPENING SERVICE

Hanns Lilje*

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts"
(Zechariah 4:6).

Dear brethren! At this moment when we are opening the assembly meeting of The Lutheran World Federation with this solemn worship service, it is proper for us to survey the stretch of road that lies behind us and the world about us in which we live and work. Our hearts are stirred by a number of deep impressions.

No doubt, first of all our thoughts turn to those of our brethren who cannot be present in our midst, whom we would love to welcome here and who would have been glad to be here. It would not be right if we did not first of all remember them in this moment, without a trace of hate and without fear of the powers of this world, but simply as members of a fellowship which no power on earth can disrupt. In thinking of our absent brethren, may I ask you to rise for a minute and silently to remember them before the face of God.

But there are many other reasons why we are deeply moved. We are getting ready to review the breadth of our common faith and the extension of our church throughout the earth; to testify before all the world of the fullness of our doctrine and the richness of our church life; but also to examine ourselves critically as to our own faith, and our faithfulness, and as to the genuineness of the life of our church. We have come here in large numbers from all parts of the globe, as members of a world-wide church; we are gathered here, as for some happy festival, in a city that has beautifully decorated itself; flags are waving and festive music fills the air. Is there any connection between all this and that "little flock" to whom the Lord Jesus gave the comforting assurance that they need not be afraid because it is the Father's pleasure to give them the kingdom? May we never forget, amid all the external splendor of these days that, as Luther said, the church's life and the life of the saints of God are hidden from the eyes of the world: *latet ecclesia, latent sancti*. Our prayer in this hour is that God, the Almighty and Everlasting, may direct our thoughts so that we may grasp the true meaning of our text: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We need to hear, dear brethren out of all the world, the plain and simple message of this word: on the one hand, it is a divine No; on the other, a divine Yes; it is a prohibition, and a promise; a plain warning, and a wonderful assurance.

* Bishop Dr. Hanns Lilje, Bishop of Hannover and Abbot of Loccum, President of The Lutheran World Federation.

The first part of our text is a very plain No. "Not by might nor by power." In unmistakable sovereignty the Lord here dismisses the forces of this world, without exception. He rejects the notion born of misbelief as though our faith or our Gospel-founded church stood in need of those means which are indispensable to the rulers of this world. And in this present moment we on our part want to testify in all simplicity that the very existence of our defenceless church in this world is a token of God's majesty. I would not want this testimony to be interpreted as a purely negative assertion however popular this may be in the theological discussions of our day; but rather as a positive testimony of faith and as a confession of our trust in the Lord Who accomplishes His aims without employing the means of this world, Whose good pleasure it was to plant a poor and despised little flock as the seed of the church and to preserve the life of this afflicted and suffering congregation from generation to generation to the present day.

When we survey the church's situation in the world today, we do not feel like singing songs of victory. Helplessly we have to stand by, the first time in our generation, while the shadows are deepening, nay, the darkness of midnight is settling over a whole vast mission field and an entire young church, China. And we who have experienced many an affliction, see clearly how new afflictions are beginning to assail some of our brethren. But all these things, instead of causing us to despair, rather move us to express the conviction of our faith: the very fact that there is on our side no might, no army, no power of this world, is the sign that God is present and active and victorious. History knows earthly victories a plenty, but when this world's victories have all been won, there follows the one and only significant victory, the victory of Jesus Christ, which even today is sure of being won. During the days of our convention, assuming that we are sincere in our self-criticism, we will on many an occasion be filled with human anxiety and worry over the far-flung work of our church; but may we never give way to despair, but always remember that God proclaims His omnipotence when He says: Not by might nor by power.

Our Lutheran church learned this lesson in its infancy. After the diet of Augsburg had come to its close, Martin Luther tried to sum up its spiritual meaning in a memorable sermon in Coburg castle. With an assurance of faith that is positively astounding he pointed out in this sermon that the things which occurred there in the presence of emperors and kings and the princes of the world, were really quite unessential. "If these mighty men want to show us favors, let them do it, in God's Name; if not, let them keep their favors. What do we care? Heaven, I think, is bigger than the earth; and things will hardly be turned upside down so that the earth should rule over heaven. If they plan to do something, they will have to consider first of all whether it pleases the Lord our God; and if it does not please Him, they may propose and counsel all they want to: the Lord in heaven, it is written, will laugh and hold them in derision."

In this same sermon Luther coined the really grand and eloquent phrase that faith must learn to get along without any earthly support, that it must learn to stand on a vacuum, on nothing. This surely has none of the marks of an earthly proclamation. Nor can we repeat these words, dear brethren,

as though we possessed such faith because in the final analysis, we would then pass approving judgment on ourselves. If in these days we yearn for the applause of the world in any respect, then we will succumb still more easily to the temptation that lurks about us during this convention, namely the temptation to satisfy our desire for ecclesiastical self-approval and ecclesiastical self-glorification.

Therefore, my brethren, let us apply this divine No to ourselves and say it in the deepest possible sense. We can say and confess these things only if we are truly penitent. I would ask you to lay aside every trace of human pride and to pray to God that He may keep us from glorying in our church in human manner even for one moment. Let us ask Him to forgive us that we so often mislead the world to assume that our intelligence and our faith and our patience are the things that matter. Let us ask Him in genuine repentance to forgive us even when we are trying to do our best. According to one of the great teachers of our church the most comforting element of our faith is this assurance: provision has been made that we all become sinners and that we are a fellowship of forgiven sinners, of sinners who have been justified. That we belong to this fellowship is the real reason for our gladness at this occasion.

II

The divine No to "army and power," to the strength and might of the princes of the earth, or of the church, is followed by a divine Yes, a promise of God. The most appealing and the most beautiful thing about our church is this: it knows that sinners may, and do, repent. While our western world is still haunted by Lessing's question, who really has the truth? we know—although we recognize the importance of knowledge and logic even for our faith—that our basic problem is not one of intellectual apprehension or of epistemology, but that the one important thing, the one thing on which our salvation in time and eternity depends is this: we may repent of our sins. And our church has always known that repentance is the most blessed thing in the world. When we repent we see the world and our own life in the light of the Cross of Christ, and our eyes are opened to recognize the purest grace of God where formerly we saw only destruction or judgment or persecution.

Our present generation knows—perhaps better than others—what it means to be guilty in the sight of God. And it is not unlikely that for that reason our generation has been given a special promise of God. A generation that has seen and borne so much grief and anguish and witnessed such vast destruction, that has experienced so much bitter hatred and war and seen so unmistakably plainly how cruelly man treats his fellowman, such a generation cannot possibly maintain the traditional illusions concerning the "essential goodness" of man. Here is the opportunity, the unprecedented, marvellous opportunity for the Lutheran church to proclaim the one true gospel of forgiveness, to proclaim it now, at this time, to the present generation, and to proclaim nothing else but this one message. Perhaps you remember that Luther's interpretation of the *Magnificat* is pervaded by a spirit of profound cheerfulness; the reason is the fact that the words of Mary's song gave him the key with which to unlock the riddles of the world and his own heart. Does not our main task lie right here? The most blessed thing that could occur in this convention would be if we all were to learn

again that the promises of God begin to be fulfilled wherever a church understands that it consists of sinners and only of sinners.

When Elijah, the messenger of God, stood upon Mount Horeb, the Lord passed by, but He was not in the wind that rent the mountains nor in the earthquake nor in the fire, but in the still, small voice. Would it be visionary and improperly enthusiastic to express the hope that all the messengers of Lutheran congregations gathered here at Hannover may return to their homes without the tendency of boasting of their church—it really is no such imposing institution at all!—but rather as those who have heard once again the still, small voice of God?

What inestimable benefits would result from our meeting here if God granted us just this one blessing: if we all, pastors as well as laymen, received once again the full assurance of the grace of Christ and the forgiveness of our sins and if we then returned each one to his own home to proclaim the sure promises of God to a world that is steeped in selfishness and in its spiritual blindness often responds to the message with nothing but scorn and hostility! One of the Bible texts that Luther liked to quote is, "In quietness and in confidence shall be your strength." Let us, therefore, not neglect, during the hustle and bustle of these great days, to appear before the throne of God in daily prayer and devotion! May God grant us that at the conclusion of our convention we will all join in confessing: It shall not be done by might or power; neither good nor evil things will be done by might or power.

But, of course, this does not mean that nothing shall happen. Luther caught the meaning of the text when he added in the German translation the words "it shall be done." "Neither by might nor by power, but by my Spirit it shall be done, saith the Lord." This is the reason why we are so cheerful in confessing our faith. We know that our church's life does not depend on the activity of ordained ministers or the learning of the professional theologians but simply on the fact that Christ has abolished death, that He daily and richly forgives us all our sins, and that He heals all our diseases. And if we are asked to state the "mission" of our Lutheran church in the present time, let us ask God to grant us this conviction: our sole mission is incessantly, continuously to tell our tormented, suffering, helpless, despairing, dying fellowmen this one thing: in Jesus Christ there is salvation!

It is perfectly proper to approach this convention with great expectations. The Lord Himself said, "Prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Are you listening? The Lord is willing to kindle a missionary fire in the hearts of our sons and our daughters! The Lord is ready to create in our congregations that life which no power on earth can produce! The Lord is promising to send us His Spirit that bloweth where He will and maketh all things new. Amen.

SERMON AT MEMORIAL SERVICE FOR SYLVESTER C. MICHELFELDER

*Anders Nygren**

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Almighty and Everlasting God, Who by the death of Thy Son hast destroyed sin and death, and by His resurrection hast restored righteousness and everlasting life, in order that we might live in Thy kingdom: Grant that with our whole heart we may confidently believe this and in such steadfast faith evermore praise Thee and give Thee thanks; through the same Jesus Christ, Thy Son, our Lord. Amen.

Hear the word of God written in 1. Corinthians 15: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ is not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God... But now is Christ risen from the dead, and become the first fruits of them that slept... Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, Who giveth us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The text is written in the Epistle to the Hebrews 13:7 and 8: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever."

Our service this morning is a service of remembrance, a memorial service dedicated to the memory of our unforgettable departed friend and fellow worker, Doctor S. C. Michelfelder. What do we mean by "service of remembrance"? We Lutherans are radically opposed to the glorification of man, and the man in whose memory we are here assembled would most assuredly not want us to praise him in this hour, for he had dedicated his whole life and all his strength to the tasks which the Lord of the Church had given him to do. We are not here this morning in order to erect a monument in honor of our departed friend even though we loved him dearly and respected him very highly.

We are assembled here because the Word of God says to us, "Remember them which have the rule over you." We would be disobedient and ungrateful to God if we were to forget that "we are compassed about with so great a cloud of witnesses." They have preceded us in the march of faith. Their memory should help us to run with patience the race that is set before us and to look steadfastly unto Jesus, the author and finisher of our faith.

* Dr. Anders Nygren, Bishop of Lund, former President of The Lutheran World Federation.

It would, therefore, be utterly impossible for us to convene here at this time without remembering the man who worked harder than any other man to bring this assembly about; who was the first to lay the plans for it; who consumed his energy in making the necessary preparations for it; who earnestly prayed for it and looked forward to it with eager expectancy, but in the providence of God did not live to see it. How could we ever forget this man's labors, or his faith, or his faithfulness!

Dr. Michelfelder was the kind of person that you could never forget once you had learned to know him. Those who knew him will always remember him. And to think of him means to thank God for him, to thank God for all the blessings which He gave us through this faithful servant. We rejoice that there are among us this morning also some members of his former parish, St. Paul's Church in Toledo, Ohio, to join us in this service of remembrance and thanksgiving.

"Remember them which have the rule over you." The Greek text has a word here which Luther translated "teachers;" but this is no closer to the original meaning than "rulers." The word rather means "guides," or "leaders." Remember your leaders, those who directed you, those who were leading you onward! Dr. Michelfelder was a leader in the deepest sense of the word. He was not only the leader of one congregation, or of one church body, but of all the Lutheran churches of the world; in fact, his leadership extended even beyond the limits of our own confession.

The text exhorts us to "consider the end" of our leaders. A peculiar glory radiates from the death of a man who believes in Christ. The light from eternity that illuminates every Christian's life here on earth, shines even more brilliantly when the wanderer has reached the end of the road. How true this is, also in the case of our departed friend! While he was still among us, busily engaged in a vast number of tasks, we dimly realized that he had been singled out and specially equipped for a very definite service in the kingdom of God. And now since he has gone home, we recognize the magnitude of his unique service even more plainly. It is perfectly clear to all of us now, that he was the right man to perform this service at this particular time; it is a proof of God's love of our Church that He gave us this chosen vessel at the right moment for the unification of Lutherans throughout the world.

This is the reason why it is so utterly incomprehensible to us that he who had dedicated his whole existence to the cause and who seemed to be so indispensably necessary for its success, should no longer be with us to direct the work; that he should be absent. But nevertheless we must believe that God called him home at the right time. If God called him into His service at the right time, God also must have chosen the right moment of releasing him even though we may have had totally different ideas and hopes. God makes no mistakes; His timetable is still the best.

"Consider their end." For those who live in Christ, death has been overcome. Every one of us will sooner or later arrive at the end; but "the sting of death" has been taken away, and "death is swallowed up in the victory of our Lord Jesus Christ." The end of those who have lived their life in Christ, is not shrouded in darkness.

"Consider their end." To us it is of deep, faith-strengthening significance that our earthly life will come to an end and that all human endeavors will reach a limit and will cease. For the work to be done is not the work of men, but God's own work. We can discern the work of man and the end of

his work; but we must exercise faith when we speak about the work of God. When we die, when Christians die, it is time for faith to be active.

"Consider their end and follow their faith." Here we reach the point that ultimately gives meaning to this memorial service. This hour of remembrance is an appeal to all of us gladly to choose the way of faith; it should kindle in our hearts the flame of faith and love that burned so brightly in our departed friend. When I watched him at work or listened to him speak in his peculiarly rousing and challenging way, I often thought of three verses of Holy Scripture. The one is Psalm 69:9. "The zeal of thine house hath eaten me up." He was on fire with a holy zeal for the house of God, for God's children, a fire which consumed him. He could not bear the sight of destroyed churches, of wrecked and ravaged men and women. A vast work of reconstruction must begin at once, and he knew that he was called to do it. The second text is Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." And the third word is the well-known text from Isaiah 58: "Deal thy bread to the hungry, bring the poor that are cast out to thy house. When thou seest the naked, cover him . . . and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

That was our friend's special gift of grace: to be consumed by the zeal of God's house and to be the repairer and restorer of the ruined dwelling places. That is faith active in love. And now we are told: "Follow his faith." May it please God to rouse such zeal in many of us! May He give us the desire and the love to repair the breaches and to build again what has been destroyed!

The laborers come and go. Some of us are allowed to work a long time; others, only a little while. The time to quit will come for each of us. But there is One that knows no end and will remain forever: "Jesus Christ, the same yesterday, and today, and forever." Our lives are, all of them, hastening toward the end. And yet, they are not meaningless. Each Christian life is supported and as it were bound up in Jesus Christ, just as all that is past, and the present moment, and all that lies in the future have their heart and center in Jesus Christ and only in Him. His coming gives meaning to mankind's history in Old Testament times; today He is present among us. And now the world is drawing closer to His great Day.

"Remember your leaders"—that is the way we began. And now at the end of our memorial service we hear: Remember Christ, the author and finisher of your faith, Christ, our great Captain and Leader, Jesus Christ, the same yesterday, today, and forever.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.

Dear heavenly Father, we give thanks unto Thee that Thou hast sent Thine only Son, our Lord Jesus Christ, to be our Savior and that Thou hast caused the living Word of Him and His work of salvation to be proclaimed in all the earth. We give Thee thanks for all faithful laborers whom Thou hast sent into Thy harvest and especially for all the blessings which Thou hast given unto us through him in whose memory we are assembled here today. We beseech Thee to bless us that we may remain steadfast in faith. Kindle in us true love for all men that the kingdom of Thy dear Son may grow throughout the world. Amen.



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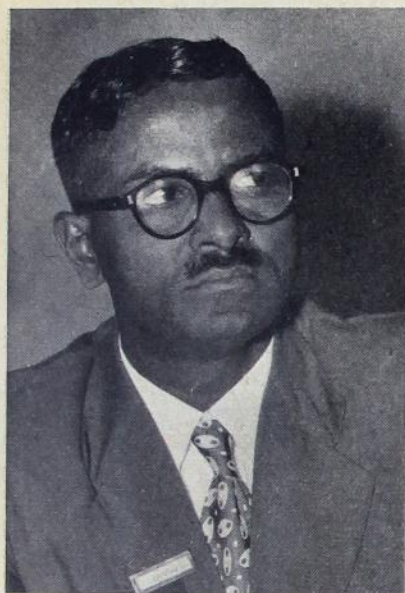
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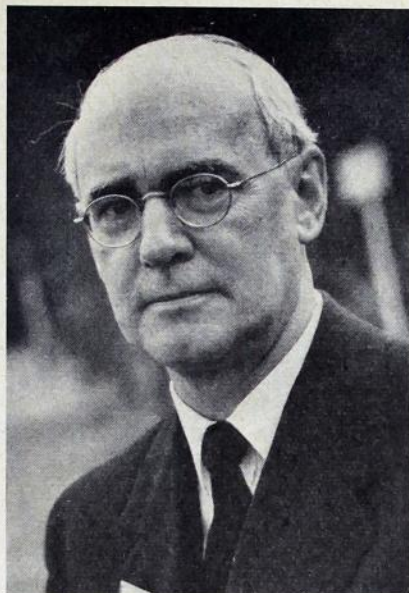
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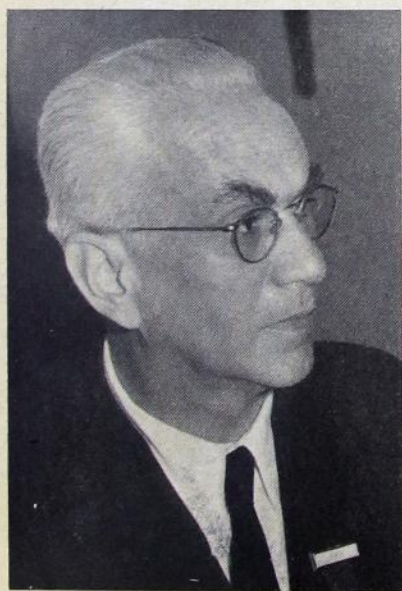
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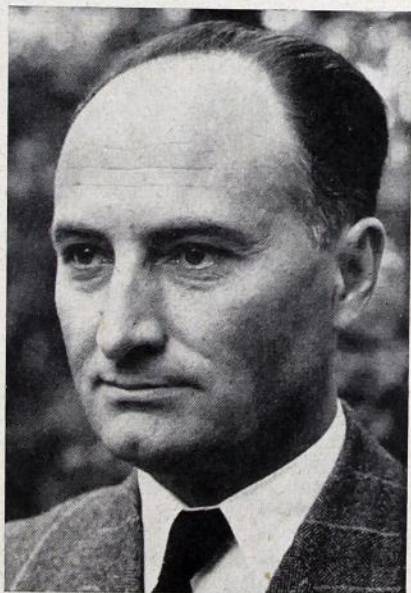
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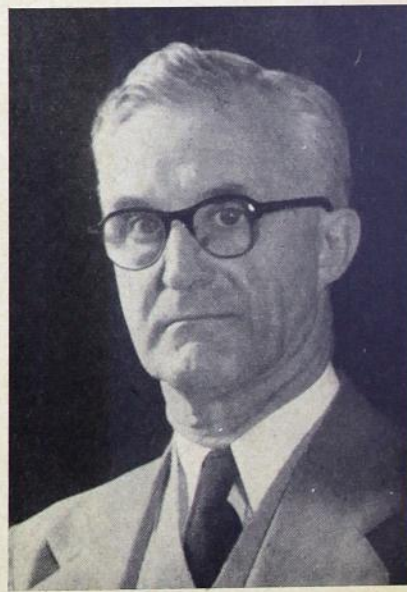
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 Dr. Johannes Schulze
 Superintendent Georg Traar
 Rev. R. Wolff

Finland
 India
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 Denmark
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 Germany
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 Germany
 Brazil
 USA
 Germany
 Austria
 France

4. Resolutions Committee

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Germany

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 Bishop John Cullberg
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5. Recording Committee

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 Dr. F. E. Reinartz

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6. Elections Committee

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 Rev. Elmars Rozitis
 Dr. Theodor Schlatter

USA
 Norway
 USA
 USA
 India
 Finland
 Germany
 USA
 Hungary
 Latvia
 Germany

LISTS OF DELEGATES, ALTERNATES, AND OFFICIAL VISITORS

DELEGATES

ARGENTINA

IGLESIA EVANGELICA LUTERANA
UNIDA

Spath, Rev. Levon, Cuenca 3285,
Buenos Aires

AUSTRALIA

THE UNITED EVANGELICAL LUTHERAN
CHURCH IN AUSTRALIA

Stolz D. D., Rev. Johannes J., 39 Hill
Street, North Adelaide

AUSTRIA

EVANGELISCHE KIRCHE A. B.
IN ÖSTERREICH

May, Bischof Gerhard, Schelling-
gasse 12/III, Wien I
Gerhold, Pastor Hc. Gerhard, Thening bei
Linz, Oberösterreich
Rupprecht, Hofrat Dr. Friedrich von,
Christallniggasse 17, Baden b. Wien
Traar, Superintendent Georg, Ungar-
gasse 9, Wien III

BRAZIL

FEDERACAO SINODAL

Dohms, Praeses D. Hermann, Caixa
Postal 14, Rio Grande do Sul, Sao
Leopoldo
Graeter, Praeses Karl, Rua Carlos Sam-
paio 46-a, Rio de Janeiro
Schluenzen, Praeses Ferdinand, Sao Bento
do Sul-S, Catarina
Spellenberg, Pastor W.

BRITISH GUIANA

EVANGELICAL LUTHERAN CHURCH
IN BRITISH GUIANA

Magalee, Rev. Hector C., 8 St. Ann
Street, New Amsterdam

CZECHOSLOVAKIA

EVANGELIKA CIRKEV A. V. NA
SLOVENSKU

DENMARK

DEN EVANGELISK LUTHERSKE
FOLKEKIRKE I DANMARK

Andersen, Sognepraest Borge Enevold,
Vendersgade 28, Copenhagen
Blauenfeldt, Mrs. Lis, Praestegården,
Ringe

Fabricius, Sognepraest Dr. Lorentz Peter,
Hartmannsvej 44, Charlottenlund
Hartling, Pastor Poul, Nørrevoldgade 7,
Copenhagen
Lindhard, Forstanderinde Miss Gerda,
Ortopaedisk Hospital, Copenhagen
Lyngby, Forstanderinde, Søster Eva, Sct.
Lukas-stiftelsen, Hellerup
Madsen, Pastor Willy Westergaard, Ven-
dersgade 28, Copenhagen
Prenter, Prof. Dr. Regin, Trojborgvej 58,
Aarhus
Søe, Dr. Theol. Niels H., Gentoftegade 8,
Gentofte
Tange Jensen, Forstander, Pastor F.,
Diakonhøyskolen, Aarhus

ESTONIA

EESTI EVANGELIUMI LUTERI USU
KIRIKU

Köpp, Archbishop Johann, Bokbindar-
vägen 51, IV, Hägersten, Sweden
Lauri, Bishop Johannes Oskar, Sverkers-
gatan 2, Hägersten, Sweden

FINLAND

SUOMEN EVANKELIS LUTERILANEN
KIRKKO

Bonsdorff, Bishop Max von, Borgå
Ahla, Mr. Eino J., Wecksellintie 2,
Helsinki
Alaja, Dr. Osmo, Kymi
Lehtonen, Rev. Samuel, Vasaramäen
Seurankuntatalo, Turku
Lujanen, Mrs. Kaarina, Ita Kaivipuisto 3,
Helsinki
Nikolainen, Prof. Aimo T., Solnantie 16,
Helsinki
Rinne, Rev. K. E., Karkku
Schmidt, Prof. Dr. Wolfgang, Aningais-
gatan 3, Turku
Tapaninen, Dean L. P., Ylitornio
Tiililä, Prof. Dr. Osmo, Fredrikinkatu 63 A,
Helsinki
Vapaavuori, Rev. Tuure, Tähtitorninkatu 16,
Helsinki
Vuorinen, Prof. Dr. Jouko, Tykistökatu
9 A 10, Helsinki

FRANCE

EGLISE DE LA CONFESSION D'AUGS-
BOURG D'ALSACE ET DE LORRAINE
Roth, Pasteur Charles, 1a Quai St. Thomas,
Strasbourg
Wohlfahrt, Pasteur Alfred, 25 route de
Paris, Saverne (Bas Rhin)
Wolff, Pasteur Robert, 1 rue Louis Apffel,
Strasbourg.

EGLISE EVANGELIQUE LUTHERIENNE
DE FRANCE
Delbruck, Mr. Charles, Les Gravières,
Valentigney (Doubs)

GERMANY

EVANGELISCH-LUTHERISCHE KIRCHE IN BAYERN

Meiser, Landesbischof D. Dr. Hans Oswald, Arcisstr. 13, München
Braun, Schmiedemeister Johann Georg, Fürnheim No. 15, Post Wassertrüdingen, Mittelfranken
Elert, Prof. Dr. Werner, Hindenburgstr. 44, Erlangen
Helbig, Landesjugendpfarrer Hans, Hummelsteinerweg 100, Nürnberg
Meinholz, Staatsrat Dr. Hans, Hermann-Vogel-Straße 29, München 23
Merz, Rektor D. Georg, Augustana-Hochschule, Neuendettelsau/Mfr.
Neumeyer, Missionsdirektor Hans, Wiesenstraße 20, Neuendettelsau/Mfr.
Nicol, Kirchenrat D. Karl, Rummelsberg, Post Ochsenbrück b. Nürnberg
Nopitsch, Dr. Antonie, (13a) Stein b. Nürnberg
Tornier, Bankdirektor Dr. Kurt, Promenadestraße 10, München

BRAUNSCHWEIGISCHE EVANGELISCH-LUTHERISCHE LANDESKIRCHE

Erdmann, Landesbischof Dr. Martin, Schloßplatz 2, Wolfenbüttel
Hobom, Propst Wilhelm, Niedernstr. 47, Schöningen, Braunschweig
Lehmberg, Propst Wilhelm, Vorsfelde, Kr. Helmstedt
Markworth, Ingenieur Karl, Wilhelm-Busch-Straße 3, Braunschweig
Pinkernell, Prokurist Karl, Wolfenbüttel Straße 26, (20a) Braunschweig

EVANGELISCH-LUTHERISCHE KIRCHE IM HAMBURGISCHEN STAATE

Brandis, Dr. jur. Walther, Andreasstr. 33, Hamburg 39
Budde, Dr. jur. Enno, Sierichstr. 162, Hamburg 39
Daur, Pastor Georg, Bergedorfer Schloßstraße 2, Hamburg-Bergedorf
Herntrich, Prof. D. Volkmar, Hummelbütteler Kirchenweg 6, Hamburg-Fuhlsbüttel
Imhoff, Dr. rer. pol. Wilhelm, Eulenkrußstraße 56, Hamburg-Volksdorf
Knolle, Prof. D. Theodor, Alte Rabenstraße 10 A, Hamburg 13

EVANGELISCH-LUTHERISCHE LANDESKIRCHE HANNOVERS

Lilje, Landesbischof D. Dr. Hanns, Calenbergerstraße 43, Hannover
Baden, Frau Elisabeth, Eldingen, Kr. Celle
Elfers, Missionsdirektor D. August, Hermannsburg/Celle
Hodenberg, Dr. Hodo Freiherr von, Südwall 32 A, Celle
Laasch, Superintendent Theodor, Bödekerstraße 27, Hannover
Mahnert, Oberlandeskirchenrat Wilhelm, Rote Reihe 5, Hannover
Mahrenholz, Oberlandeskirchenrat Dr. Christhard, Kerstingstr. 28, Hannover

Peters, Landesjugendpfarrer Hans Helmut, Lutherhaus, Ehardstr. 3 A, Hannover

Schulze, Superintendent Johannes, Friedrichstraße 8 B, Hannover
Trillhaas, Prof. D. Wolfgang, Nikolausberger Weg 51, Göttingen
Wolf, Regierungsdirektor Dr. Kurt, Wislicenusstraße 16, Goslar/Harz
Wolff, Pastor D. Johannes, Kirchroderstraße 44, Hannover-Kleefeld

EVANGELISCH-LUTHERISCHE KIRCHE IN LÜBECK

Gülzow, Pastor Gerhard, Moisinger Allee 96, Lübeck
Jensen, Praeses Julius, Bonnusstr. 1, Lübeck
Meyer, Senior Bruno, Aegidienstr. 75, Lübeck

EVANGELISCH-LUTHERISCHE LANDESKIRCHE MECKLENBURGS

Beste, Landesbischof D. Dr. Niklot, Münzstr. 8, Schwerin
Maercker, Oberkirchenrat Arnold, Münzstraße 8, Schwerin

EVANGELISCH-LUTHERISCHE LANDESKIRCHE DES FREISTAATS SACHSEN

Ihmels, Prof. D. Dr. C., Paul-List-Str. 19, Leipzig C 1.
Marschner, Frau L., Leibnitzstr. 14, Dresden A 27
Sommerlath, Prof. Dr. Ernst, Gustav-Freytag-Straße 8, Markleeberg/Leipzig
SCHAUMBURG-LIPPISCHE LANDESKIRCHE

Henke, Landesbischof Wilhelm, Landeskirchenamt, Bückeburg

EVANGELISCH-LUTHERISCHE LANDESKIRCHE SCHLESWIG-HOLSTEINS

Halfmann, Bischof D. Wilhelm, Forstweg 26, Kiel
Wester, Bischof D. Reinhard, Callisenstraße 22a, Schleswig
Andersen, Pastor Dr. Wilhelm Carl, Breklum, Kreis Husum
Brodersen, Stud.-Rat Hans, Roonstr. 1, Flensburg
Friedrich-Lenz, Frau Gertrud, Gut Klinken, bei Bad Oldesloe i. Holstein
Koch, Frl. A., Schillerstr. 26, Kiel
Miller, Felix, Scheerstr. 6, Plön/Holstein
Pörksen, Pastor Dr. Martin, Breklum, Kr. Husum
Stockhausen, Pastor von, Koppelsberg bei Plön
Wendland, Prof. Dr. Heinz-Dietrich, Goethestraße 24, Kiel

EVANGELISCH-LUTHERISCHE KIRCHE IN THÜRINGEN

EVANGELISCH-LUTHERISCHE LANDESKIRCHE IN WÜRTEMBERG

Haug, Landesbischof D. Dr. Martin, Gerokstr. 21, Stuttgart-O.
Hutten, Pastor Dr. Kurt, Hölderlinplatz 2 A, Stuttgart-W.
Metzger, Oberkirchenrat D. Wolfgang, Gerokstraße 21, Stuttgart-O.
Mohrmann, Frl. Gertrud, Im Kirchweingarten 2, Stuttgart-Wangen
Plieninger, Dekan Dr. Martin, Barbarossastraße 50, Untertürkheim-Stuttgart

Pressel, Oberkirchenrat Wilhelm, Staff-
lenbergstraße 20, Stuttgart-S.
Schlatter, Praelat D. Theodor, Wilhelm-
straße 9, Ludwigsburg
Stoeckle, Schuldekan Christian, Memel-
straße 3, Stuttgart-Sonnenberg

HOLLAND

EVANGELISCH-LUTHERSCHE KERK IN
HET KONINKRIJK DER NEDERLANDEN
Van Heest, Rev. Johannes Petrus,
F. v. Mierisstraat 120, Amsterdam

HUNGARY

A MAGYARORSZAGI AGOSTAI HIT-
VALLASU EVANGELICUS KERESZTYEN
EGHAZ

Vető, Bischof Dr. Lajos, Ullői út 24 Buda-
pest IX
Buchalla, Distriktualpfarrer Ödön, Kürt
út 7, Nyiregyháza
Dezséry, Bischof László, Devai Bíró
Mátyás tér közep, Budapest III
Grünwalsky, Generalsekretär Károly,
Ullői út 24, Budapest VIII
Gyöngyösi, Pastor Vilmos, Gorkij-fasor,
Évang. Lelkészi Hivatal, Budapest
Pálffy, Prof. Dr. Miklós, Heinrich István
út 4, Budapest II

ICELAND

EVANGELICAL LUTHERAN STATE
CHURCH OF ICELAND

Sigurgeirsson, Rev. Pétur, Hamarsstíg 24,
Akureyri

INDIA

ANDHRA EVANGELICAL LUTHERAN
CHURCH

Gopal, Rev. Aberly Nathanaelraj, Post
Box 2, Guntur, S. India
Moyer, Dr. Henry Harrison, Bhimavaram,
West Godavari Dist. S. India
Ratnam, Mr. T. John, Narsapur, West
Godavari Dist. South India

EBENEZER EVANGELICAL LUTHERAN
CHURCH

Gausdal, Gen. Superintendent Johannes,
P. O. Benagarla, Santal Parganas

EVANGELICAL LUTHERAN CHURCH
IN MADHYA PRADESH

Manikam, Dr. Rajah B., "The Refuge",
Royapuram, Madras

GOSSNER EVANGELICAL LUTHERAN
CHURCH IN CHOTANAGPUR AND
ASSAM

Lakra, Rev. Joel, Ranchi, Bihar, North
India

Kandulna, Mr. Paul David, 27 Hume Pipe
Road, Jamshedpur Bihar, North India

JEYPORE EVANGELICAL LUTHERAN
CHURCH

Das Benya, Rev. Premochondrodas,
Koraput, Orissa

SOUTH ANDHRA LUTHERAN CHURCH
Mayer, Rev. Henry W., Gudur, Nayudu-
pet, Nellore Dist. South India

TAMIL EVANGELICAL LUTHERAN
CHURCH

Duraikan, Rev. Samuel, Tanjore, South
India

INDONESIA

HURIA KRISTEN BATAK PROTESTANT
CHURCH

Sarumpaet, Rev. Païdo, Sibolga, Dist.
Sibolga, Sumatra
Sitompul, Dominee Karimuda, Tarutung,
Sumatra

ITALY

EVANGELISCH-LUTHERISCHE KIRCHE
IN ITALIEN

Dahlgrün, Dekan Erich, Via Toscana 7,
Rom

JAPAN

EVANGELICAL LUTHERAN CHURCH
IN JAPAN

Hirai, Rev. Kiyoshi, 53-2 Chome, Setagaya,
Tokyo

LATVIA

LATVIJAS EVANGELISKAS
LUTERISKAS BAZNICAS

Grünbergs, Archbishop Dr. Teodor, Tan-
nenbergstraße 8, Eßlingen/Neckar, Ger-
many

Rozītis, Rev. Elmars, Tannenbergstr. 6,
Eßlingen/Neckar, Germany

LITHUANIA

LIETUVIU EVANGELKU LIUTERIONIU
VYRIAUSIOJI BAZNYCIOS

Keleris, Pastor Adolfas, (23) Wehnen,
Post Ofen ü. Oldenburg, Germany

NORWAY

DEN NORSKE KIRKE

Smemo, Biskop Johannes, St. Halvards
pl. 3, Oslo
Aalen, Dr. theol. Sverre, Vestgrensa 8,
Ullevål Hageby, Oslo
Amdahl, Generalsekretær Einar, Asyl-
gaten 10, Stavanger
Berggrav, Biskop Eivind, Daaesgate 17,
Oslo

Birkell, Misjonsprest Fridtjof, Asyl-
gaten 10, Stavanger
Christie, Sokneprest Hartvig, Stabekk
Daehlin, Lektor Ellert, Munkeudsaaen 23,
Nordstrandshøgda, Oslo
Hauge, Dr. Reidar, Moss
Johnson, Pastor Alexander Lange, Hernes
Kårstadt, Lektor Oddrun, Hamar
Rekkebo, Diakon Godtfred, Haugesvei 11,
Oslo

Trana, Forstander Gunnar, Misjonsskolen,
Stavanger

POLAND

POLSKI KOSCIOL EWANG. AUGSBURG
W.R.P.

SWEDEN

SVENSKA KYRKAN

Nygren, Biskop teol. dr. Anders, Lund
Arbin, Kyrkoherde teol. dr. Erik, Kam-
makargatan 12, Stockholm

Askmark, Domprost Ragnar, Kyrkogatan 28, Göteborg
 Båfverfeldt, Missionsdirektör Arvid, P. O. Box 111, Uppsala
 Björkquist, Biskop Manfred, Birgerjarlgatan 18, Stockholm
 Bring, Prof. teol. dr. Ragnar, Gerdagatan 6, Lund
 Cederberg, Kyrkoherde Daniel, Staffanstorp
 Cullberg, Biskop John, Västerås
 Johansson, Direktör teol. dr. Harry, Sigtuna
 Jonzon, Biskop Bror, Luleå
 Malmeström, Biskop Elis, Växjö
 Österlin, Prostinnan Ellen, Svedala
 Rosenberg, Direktör Sven-Akse, Ersta Diakonisseanstalt, Stockholm
 Schlyter, Domkyrkokomm. teol. dr. Herman, Bytaregatan 24, Lund
 Törnqvist, Kyrkoherde teol. dr. Gustaf, Hällestad
 Wingren, Prof. Gustav, Pålsvägen 14, Lund

U.S.A.

AMERICAN LUTHERAN CHURCH

Schuh, Dr. Henry F., 57 E. Main St. Columbus 15, Ohio
 Bodensieck, Dr. Julius, Drygalskistr. 1, Berlin-Dahlem, Germany
 Graven, Dr. Henry N., Greene, Iowa
 Holm, Dr. Bernard J., Wartburg Seminary, Dubuque, Iowa
 Miottel, Dr. Raymond W., 1845, Stanhope Road, Grosse Pointe Woods 30, Mich.
 Rieke, Dr. Marcus C., 57 E. Main St., Columbus 15, Ohio
 Scherzer, Dr. John A., National Lutheran Council, 50 Madison Avenue, New York 10, N. Y.
 Schneider, Dr. Rex, Regina, Sask., Can.
 Schultz, Rev. George, 57 E. Main St., Columbus 15, Ohio
 Whiting, Rev. Henry J., 2110 First Ave S., Minneapolis 4, Minn.

AUGUSTANA EVANGELICAL LUTHERAN CHURCH

Benson, Dr. Oscar, A. 2445 Park Ave., Minneapolis 4, Minn.
 Benson, Mrs. John S., 131 North Park Lane, Le Sueur, Minn.
 Bergendoff, Dr. Conrad, Augustana College, Rock Island, Illinois
 Bersell, Dr. Petrus Olaf, 5320 Brookview Ave., Minneapolis 10, Minn.
 Engstrom, Dr. Sigfried E., 2445 Park Ave., Minneapolis 4, Minn.
 Hammarberg, Dr. Melvin A., 1092 E. Ivy St., St. Paul 6, Minn.
 Lindquist, Dr. Emory, Bethany College, Lindsborg, Kansas
 Segerhammar, Dr. Carl William, 5527 Harcross Drive, Los Angeles 43, Cal.

DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Knudsen, Dr. Johannes, 907 Morton Ave., Des Moines, Iowa.

EVANGELICAL LUTHERAN CHURCH

Aasgaard, Dr. Johan Arnd, 408 Fifth Ave. S., Minneapolis 16, Minn.

Anderson, Dr. Martin, 644 North Oak Park Ave., Oak Park, Illinois
 Eastvold, Dr. Seth C., Parkland, Wash.
 Engebretson, Rev. Oscar Edwin, Washington Prairie Luth. Church, Route 1, Decorah, Iowa.
 Gullixson, Dr. Thaddeus F., 1555 Branstont St., St. Paul 8, Minn.
 Lavik, Dr. John L., 2212, Wiggins Ave., Saskatoon, Sask., Canada
 Nasby, Charles L., 425 4th St. S., Minneapolis, Minn.
 Rogness, Dr. A. N., 310 West 12th St., Sioux Falls, S. Dakota
 Stavig, Dr. Lawrence Melvin, 625 West 26th St., Sioux Falls, South Dakota
 Storvick, Roy, 622 Second St. S. E. Wadena, Minn.

LUTHERAN FREE CHURCH

Burntvedt, Dr. Thorwald Olsen, 2122 Riverside Ave., Minneapolis, Minn.
 Gudmestad, Rev. Lawrence M., 221 8 St. N. W., Minot, N. D.

UNITED EVANGELICAL LUTHERAN CHURCH

Jersild, Rev. Hans Christian, 503 South Walker Avenue, Blair, Neb.

UNITED LUTHERAN CHURCH IN AMERICA

Fry, Dr. Franklin Clark, 231 Madison Avenue, New York 16, N. Y.
 Bagger, Dr. Henry H., 7301 Germantown Ave., Philadelphia 19, Pa.
 Beisler, Dr. Henry, 223 Cortland Street, Belleville 9, New Jersey
 Empie, Dr. Paul C., National Lutheran Council, 50 Madison Ave., New York 10, N. Y.
 Endress, Henry, 231 Madison Ave., New York 16, N. Y.
 Heiges, Dr. Donald R., 327 South La Salle Street, Chicago 4, Illinois
 Krumbholz, Dr. Clarence E., 50 Madison Avenue, New York 10, N. Y.
 Moose, Mrs. John B., 1107 Duke Ave., Columbia 3, S. C.
 Nolde, Dr. O. Frederick, 7301 Germantown Ave., Philadelphia 19, Pa.
 Reble, Dr. John H., 237 West King St., W. Kitchener, Ontario, Canada
 Reinartz, Dr. F. Eppling, 231 Madison Avenue, New York 16, N. Y.
 Sittler, Dr. Joseph Jr., 1606 S. 11th Ave., Maywood, Illinois
 Stoughton, Dr. Clarence C., 235 E. Madison Ave., Springfield, Ohio
 Tappert, Dr. Theodore G., 7301 Germantown Ave., Philadelphia 19, Pa.
 Wentz, Dr. Abdel Ross, Gettysburg, Pa.
 Winter, Sister Mildred, 1228 Spruce St., Philadelphia 7, Pa.

SUOMI SYNOD

Saarnivaara, Prof. Uuras, Suomi College, Hancock, Mich.

YUGOSLAVIA

EVANGELISCHE KIRCHE IN DER VOLKSREPUBLIK CROATIEN UND BOSNIEN

Popp, Pastor Edgar, Gunduliceva 28, Zagreb

EVANGELICAL CHURCH IN SERBIA
AND VOJVODINA

SLOVAK EVANGELICAL LUTHERAN
CHURCH OF YUGOSLAVIA

THE LUTHERAN CHRISTIAN CHURCH
IN THE PEOPLE'S REPUBLIC OF
SLOVENIA

ALTERNATES

AUSTRALIA

THE UNITED EVANGELICAL
LUTHERAN CHURCH IN AUSTRALIA
Döhler, Rev. Johannes, Swanport St.,
Murray Bridge, South Australia

AUSTRIA

EVANGELISCHE KIRCHE A. B.
IN ÖSTERREICH

Heinzelmann, Superintendent Dr. Fritz,
Wilhelmsring 54, Baden
Künzel, Oberkirchenrat Adolf, Neubau-
gürtel 26, Wien VII
De Martin, Vikarin Christa, Dorotheer-
gasse 18, Wien I
Schlachter, Rektor Erwin, Weißenwolf-
straße 15, Linz a. D.

BRAZIL

FEDERACAO SINODAL

Dommel, Pastor, Federacao Sinodal

BRITISH GUIANA

EVANGELICAL LUTHERAN CHURCH
IN BRITISH GUIANA

Magalee, Mrs. Agnes B., 8 St. Ann St.,
New Amsterdam

DENMARK

DEN EVANGELISK LUTHERSKE
FOLKEKIRKE I DANMARK

Agger, Provst Christian, Halsted pr.
Aunede
Göttsche, Laege Poul, Søndergade 2,
Haslev

ESTONIA

EESTI EVANGELIUMI LUTERI USU
KIRIKU

Aunver, Dean Jakob, Odensgatan 15-I,
Uppsala, Sweden
Hanno, Dean Aleksander, 144 West 95th
St., New York 25, N. Y., USA.

FINLAND

SUOMEN EVANKELIS-LUTERILAINEN
KIRKKO

Ahla, Skriftställare Mrs. Lempi, Wecksel-
lintie 2, Helsinki
Alaja, Mrs. Teol. kand. Aune, Kymi
Aurola, Prost, Verner, Hesperiankatu 10,
Helsinki
Jalo, Miss fil. mag. Gunhild, Riikimäki
Pinomaa, Prof. dr. teol. Lennart,
Vuorimiehenkatu 11 D, Helsinki
Rapeli, Prost Toivo, Malminkatu 12,
Helsinki
Wentzel, Direktor, pastor Harry,
Lärkkulla-stiftelsen, Karls

FRANCE

EGLISE DE LA CONFESSION D'AUGS-
BOURG D'ALSACE ET DE LORRAINE

Faerber, Prof. Robert, 5 rue de la Mon-
naie, Strasbourg, (Bas-Rhin)
Helminger, Pasteur E., 15 rue de Blies-
guerswiller, Sarreguemines (Moselle)
Holweg, Pasteur J., Vendenheim (Bas-
Rhin)

EGLISE EVANGELIQUE LUTHERIENNE
DE FRANCE

Poincenot, Inspecteur Ecclésiastique Phi-
lippe, 18 rue Viette, Montbéliard
(Doubs)

GERMANY

EVANGELISCH-LUTHERISCHE KIRCHE
IN BAYERN

Bezzel, Oberkirchenrat Otto, Arcisstr. 13,
München
Kleinlein, Forstreferendar Gerhart, Wörth-
straße 11a, Würzburg
Küneth, Dekan u. Prof. Kirchenrat Wal-
ther, Friedrichstr. 15, Erlangen
Pissel, Diakonisse Maria, Neuendettelsau
in Bayern
Riedel, Oberkirchenrat Heinrich, Böcklin-
straße 18, München 19
Scharlach, Dr., Morikestr. 7, Nürnberg
Schattenmann, Oberkirchenrat Otto, Ar-
cisstraße 13, München
Stief, Vorarbeiter Hans, Frommstr. 3,
Sulzbach-Rosenberg Hütte, Oberpfalz
Vicedom, Missionsinspektor Dr. Georg,
Missionsstr. 5, Neuendettelsau

BRAUNSCHWEIGISCHE EVANGELISCH-
LUTHERISCHE LANDESKIRCHE

Geisler, Pastor Kurt, Sambleben über
Schöningen
Kösser, Oberstudiendirektor Dr., Kleine
Breite, Wolfenbüttel
Lerche, Oberlandeskirchenrat Dr. jur.
Walter, Otmerstr. 5, Braunschweig
Pfaffendorf, Oberbürgermeister, Goslar/
Harz
Seebass, Oberlandeskirchenrat Hans-
Eduard, Riddagshäuser Weg 75, Braun-
schweig
Wurr, Pastor Gustav, Herrhausen bei
Seesen

EVANGELISCH-LUTHERISCHE KIRCHE
IM HAMBURGISCHEN STAATE

Bolewski, Studentenpfarrer Lic. Hans,
Maria-Louisen-Str. 123, Hamburg 39
Möller, Prof. Dr. jur. Hans, Grotten-
straße 10, Hamburg-Othmarschen
Petersen, Buchhändler Hans-Heinrich,
Wellingsbütteler Weg 2, Hamburg-Well-
ingsbüttel
Schumacher, Pastor Dr. phil. Otto,
Löwenstr. 60, Hamburg 20

EVANGELISCH-LUTHERISCHE LAN-
DESKIRCHE HANNOVERS

Daasch, Vikarin Margarete, Osterstr. 57,
Hannover
Happel, Oberregierungsdirktor Dr. Hein-
rich, Geibelstr. 40, Hannover
Hoffmann, Superintendent Lic. Georg,
Strukturstr. 12, Verden/Aller

Hoyer, Landessuperintendent Hans,
Teichstr. 39, Stade
Löffler, Prof. Dr. med. Lothar, Oster-
straße 56, Hannover
Müller, Regierungsrat Dr. Konrad, Alte
Döhrener Straße 68, Hannover
Niemann, Oberlandeskirchenrat Gerhard,
Geibelstr. 49 A, Hannover
Strasser, Propst Dr. Ernst, Propstei,
Ulzen bei Hannover
Wiebe, Landessuperintendent Franz,
Petersstr. 36, Northeim
Wischnmann, Studienleiter Pastor Adolf,
Evang. Akademie Hermannsburg
Witt, Prof. Dr. Karl, Lotharstr. 2, Her-
mannsburg
Witte, Superintendent Martin, Wallstr. 2,
Alfeld/Leine

EVANGELISCH-LUTHERISCHE KIRCHE IN LÜBECK

Krüger, Verwaltungsrat Enno, Geniner-
straße 42, Lübeck
Müller, Regierungsrat Dr. Helmuth,
Moislinger Allee 61d, Lübeck
EVANGELISCH-LUTHERISCHE LAN-
DESKIRCHE SCHLESWIG-HOLSTEINS
Halver, Pastor, Husby bei Flensburg
Haseloff, Vikarin Elisabeth, Hollerstr. 63,
Büdseldorf
Juhl, Propst Eduard, Osterstr. 17, Leck
(Schleswig)

EVANGELISCHE LANDESKIRCHE IN WÜRTTEMBERG

Alexy, Pastor Desider, Esslinger Str. 23,
Stuttgart-Hedelfingen
Eichele, Prälat Dr. Erich, Parkstr. 1, Ulm/
Donau
Issler, Prälat Erwin, Christophstr. 27,
Stuttgart-S.
Jahn, Werkmeister Arthur, Birkenhof 4,
Obereßlingen
Wiedenhöfer, Frl. Hilde, Tübinger Str. 16,
Stuttgart-S.
Wittmann, Frl. Emma, Liebigstr. 77,
Stuttgart-S.

HOLLAND

EVANGELISCH-LUTHERISCHE KERK IN
HET KONINKRIJK DER NEDERLANDEN
Koolman, Prof. Dr. Willem Jan, Valerius-
plein 6, Amsterdam

INDIA

ANDHRA EVANGELICAL LUTHERAN CHURCH

Isaac, Lecturer N., A. C. College, Guntur,
South India
Swavelly, Rev. C. H., Bursar, A. C. Col-
lege, Guntur, South India

EBENEZER EVANGELICAL LUTHERAN CHURCH

Glad, Misjonsprest William, P. O. Bena-
garia, Santal Parganas

EVANGELICAL LUTHERAN CHURCH IN MADHYA PRADESH

Olsson, Rev. Per. Josef, Chhindwara,
M. P.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

Bage, Marshal, c/o the Rev. Oberdorfer,
Gudur, Nellore District, South India

Surin, Saban, c/o the Rev. Oberdorfer,
Gudur, Nellore District, South India

TAMIL EVANGELICAL LUTHERAN CHURCH

Devaprasad, Rev. D. R., Gurukul,
Kilpauk, Madras

ITALY

EVANGELISCH-LUTHERISCHE KIRCHE IN ITALIEN

Wabnitz, Pastor Friedrich, Via Palestri-
na 14, Milano

LATVIA

LATVIJAS EVANGELISKAS BAZNICAS

Muziks, Pastor Ringolds A.
Sanders, Propst Visvaldis, Wolltstr. 21,
Würzburg

NORWAY

DEN NORSKE KIRKE

Eriksen, Mr. Leif, Avdelingssjef ved Oslo
Likningsvesen, Høvik
Fjaer, Domprost Sigurd, Trondheim
Godal, Res. kap. dr. theol. Tord, Jons-
vannsvegen 15, Trondheim
Hallen, Generalsekretær, pastor Ernst,
Holbergsgt. 23, Oslo
Hareide, Lektor Bjarne, Sinsensvn. 42,
Oslo
Hauge, Pastor Henrik, Røahagan 25, Røa
Kopstad, Miss Ada, Lyder Sagensgt. 7,
Oslo
Magelssen, Landsekreter, pastor
Sverre, Tullingsgt. 4, Oslo
Parm, Direktor Miss Margarethe, Thomas
Heftyesgt. 43, Oslo
Saeter, Disponent Lars, Trondheim
Sandvik, Kallskapellan Johan, Eters-
tadsketta 7 c, Oslo
Skauge, Misjonssekretær Johannes,
Asylgaten 10, Stavanger

SWEDEN

SVENSKA KYRKAN

Andrén, Komminister, teol. lic. Olof,
Box 215, Dala Järna
Brugge, Lektor, Docent fil. dr. Edwin,
Lund
Ekblom, Rektor Miss Rangel, Norrkö-
ping
Giertz, Biskop Bo, Göteborg
Gustafsson, Kontraktsprost Josef, Tings-
ryd
Holmström, Lektor teol. dr. Folke, Engel-
brektsg. 3, Linköping
Levenstam, Direktor pastor Thorsten,
Stora Sköndal, Enskede 1
Lindroth, Professor teol. dr. Hjalmar,
Stuegatan 17, Uppsala
Pernow, Direktor, pastor Birger, Idun-
gatan 4, Stockholm V.a.
Risberg, Komminister Gustaf, Prästgar-
den, Skönsberg
Rundblom, Domprost teol. dr. Oscar,
Kyrkogatan 3, Västerås
Sahlin, Miss teol. dr. Direktor Margit,
Sparrahalm
Stendahl, Pastor teol. lic. Krister, Stabby
alle 9 a, Uppsala
Sundkler, Prof. teol. dr. Bengt, Luthags-
esplanaden 24, Uppsala

Vajta, Pastor teol. lic. Vilmos, Fasan-
vägen 5b, Lund

U.S.A.

AMERICAN LUTHERAN CHURCH

Bernlohr, Prof. Dr. Fred, Capital Uni-
versity, Columbus, Ohio

Bodensieck, Mrs. Justine, Drygalskistr. 1,
Berlin-Dahlem, Germany

Grabau, Chaplain Harold, Heidelberg
Military Post, APO 403, c/o P. M. New
York

Haas, Miss Dorothy, 57 E. Main Street,
Columbus, Ohio

Ludwig, Dr. Lennard, 1670 South Ave.,
Niagara Falls, N. Y.

Maahs, Rev. Arnold M., 57 E. Main Street,
Columbus, Ohio

Mau, Rev. Carl, Wangenheimstr. 3, Han-
nover-Kleefeld, Germany

AUGUSTANA EVANGELICAL LUTHERAN CHURCH

Anderson, Dr. Oscar V., 303 North Spring
Ave., La Grange, Illinois

Beck, Dr. Victor E., 155 East- 22nd St.,
New York 10, N. Y.

Carlberg, Dr. Gustav, Taofongshan, Sha-
tin, N. T., Hongkong, China

Gustafson, Dr. Thorsten A., 14 Prospect
Place, East Orange, N. Y.

Hoyer, Dr. H. Conrad, 327 South La Salle
Street, Chicago, Illinois

Matson, Dr. Theodore E., 1650 Foster
Ave., Chicago 40, Illinois

EVANGELICAL LUTHERAN CHURCH

Burgess, Dr. Andrew S., 1481 Fulham,
St. Paul 8, Minn.

Dahl, Dr. Orville, 421 S. 4 St. Minneapolis,
Minn.

Dale, Dr. Mars A., 1233 Osler St. Saska-
toon, Sask., Canada

Granskou, Dr. Clemens M., St. Olaf Col-
lege, Northfield Minn.

Heimarck, Mr. Theodore, 3205 West 43rd
St. Minneapolis 10, Minn.

Hong, Dr. Howard, St. Olaf College,
Northfield, Minnesota

Person, Dr. Lester A., 2020 South Sum-
mit, Sioux Falls, South Dakota

Simonson, Dr. Joseph, 50 Madison Ave.,
New York 10, N. Y.

Sorenson, Sigurd Thomas, 1223 N. Howard
St. Glendale 7, California

LUTHERAN FREE CHURCH

Laurhammer, Rev. P. O., Edinburg, North
Dakota

Strommen, Rev. Merton Peter, 2316-26
Ave. So. Minneapolis, Minn.

UNITED LUTHERAN CHURCH OF AMERICA

Baker, Mrs. C. W., 405 Kennedy Ave.,
Duquesne, Pennsylvania

Boliek, Dr. Wynne C., 2821 River Drive,
Columbia 2, S. C.

Davies, Dr. van Horn, 2037 N. Second
St. Harrisburg, Pa.

Eisenberg, Miss Winifred V., Drew Uni-
versity Library, Madison N. J.

Elder, Mr. Donald E., 4715 Carrollton Ave.
Indianapolis 5, Ind.

Keisler, Dr. E. Bryan, Central Luth.
Theol. Seminary, Fremont, Nebraska

Knutson, Rev. Walter J., 5333 S. E. Powell
Blvd. Portland 6, Oregon

Mauney, Aubrey, Kings Mountain, N. C.

Mehlenbacher, Rev. Arthur, 18 Victoria
Ave. S. Hamilton, Ontario, Canada

Ruff, Dr. G. Elson, 1228 Spruce St. Phila-
delphia 7, Pa.

Wick, Dr. Ruth, 56 Maher Road, Stam-
ford, Conn.

OFFICIAL VISITORS

1. MEMBER CHURCHES

AUSTRALIA

UNITED EVANGELICAL LUTHERAN CHURCH IN AUSTRALIA

Stolz, Rev. Johannes T. P., Commercial
St., Walla Walla, New South Wales

Theile, J. Edwin, Box 139, Pinnaroo, South
Australia

AUSTRIA

EVANGELISCHE KIRCHE A. B. IN ÖSTERREICH

Engel, Oberkirchenrat Reinhold, Schel-
linggasse 12, Wien I

Gäbler, Director Gerhard, Evang. Pfarr-
amt, Hohenheimstr. 3, Villach

Hartmann, Frau Direktor Helga, Schel-
linggasse 12, Wien I

Lell, Gottlob, Freindorfer Mühle, Ans-
felden

Reining, Hofrat Hermann, Gußhausstr. 19,
Wien IV/50

Schneider, Dr. Erwin, Dannebergpl. 16,
Wien III

Steiler, Dr. Arpad, Heinrichstr. 26, Graz

Zerbst, Dr. Fritz, Italienerstr. 30, Villach,
Kärnten

Wilhelm, Pastor Erich, Dorotheergasse 18,
Wien I

BRAZIL

FEDERACAO SINODAL

Mehler, Rev.
Neljubin, Mrs. Lucy, Caixa Postal 2323,
Sao Paulo

Spellenberg, Mrs.
Strothmann, Mrs., Cai, Rio Grande do
Sul.

Tornquist, Rev. Guido Albano, Rua
Buenos Aires 135, Caixa Postal 260, Rio
de Janeiro

DENMARK

DEN EVANGELISK LUTHERSKE FOLKEKIRKE I DANMARK

Pedersen, Søster Hedvig, St. Lukas-
stiftelsen, Hellerup

Schaeffer, Dr. Frank, Nellikegade 5,
Rønne

Torm, Rev. Axel, Vangedevej 35, Gentofte.

ESTONIA

EESTI EVANGELIUMI LUTERI USU KIRIKU

Koolmeister, Rev. Richard, Kopparbergs-
veien 16, Västerås, Sweden.

Pöhl, Dean Hjalmar, Helgelandsgt. 18 A,
Lund, Sweden.

Taul, Dean Jaak, 167 Queen's Gate,
London SW 7, England

Täheväli, Dean Alexander, Klubbakan
10, Hågersten, Sweden

FRANCE

EGLISE DE LA CONFESSION D'AUGS- BOURG D'ALSACE ET DE LORRAINE

Basset, Pasteur, Inspecteur Ecclésiastique,
86 rue Boecklin, Strasbourg-Robertsau
Stein, Inspecteur Ch., 86 rue St-Henri,
Stiring-Wendel

EGLISE EVANGELIQUE LUTHERIENNE DE FRANCE

Greiner, Pasteur Albert, 12, rue des Chau-
mettes, Saint Denis, (Seine)
Meyer, Inspecteur Ecclésiastique Etienne,
83, Boulevard Arago, Paris XIVE

GERMANY

EVANGELISCH-LUTHERISCHE KIRCHE IN BAYERN

Ackermann, Ernst, Schaftlachstr. 4, Mün-
chen 25

Burkhardt, Rechtsrat Karl, Ansbach
Stadthaus, Jägerstr. 12, Ansbach

Dietz, Dekan Otto, Eisgrube 16, Bamberg
Dietzfelbinger, Rektor Hermann, Veil-
hofstr. 24, Nürnberg

Fickenscher, Wilhelm, Quetschenweg Haus
Nr. 33, Hof, (Saale)

Greifenstein, Dekan Hermann, Pfarrerr-
gasse 5, Regensburg

Großkreutz, Pastor Joachim, Sulzdorf
a. d. Lederhecke über Königshofen i.
Grabfeld

Gutmann, Senior D. Bruno, Ehingen/Mfr.
Günther, Dr. Oskar Eugen, Himmelreich-
straße 3, München

Heckel, Dekan D. Theodor, Gabelsberger-
straße 6, München 2

Horn, Dekan Kurt, Rooseveltstr. 13, Bad
Neustadt/Saale

Klein, Pastor Kurt, Vordere Kartäuser-
gasse 20, Nürnberg

Koller, Frau Karolina, Pfarrergasse 5 II,
Regensburg

Krause, Dr. Wolfram von, Bahnhofstr. 21,
Neuendettelsau/Mfr.

Krauß, Bankdirektor Ludwig, Adamstr.
54/2, Nürnberg

Krumm, Diakon Arthur, Pegnitzstr. 2,
München 19

Lagois, Pastor Martin, Elisenstr. 15,
Nürnberg

Meinzolt, Diakonisse S. Marie, Heil-
bronnerstr. 55, Neuendettelsau/Mfr.

Meiser, Frau Elisabeth, Arcisstr. 13, Mün-
chen

Meyer-Spreckels, Dr. Elisabeth, Hasen-
straße 11, Fürth-Dambach

Niedermeier, Karl, Karlsru. 20, München 2
Pfeiffer, Archivdirektor, Städt. Archiv,
Roonstraße 13, Nürnberg

Philippi, Studienrat Hans, Nik. Hof-
mannstr. 41, Schweinfurt

Putz, Pastor Eduard, Pfarrhof 3, Fürth
Weiß, Pastor Georg, Albrecht-Dürer-
Platz 1, Nürnberg

BRAUNSCHWEIGISCHE EVANGELISCH- LUTHERISCHE LANDESKIRCHE

Biener, Alfred, Hagenring 17, Braun-
schweig

Brinckmeier, Pastor Rudolf, Othfresen,
Harz

Breust, Oberlandeskirchenrat Dr., Neuer
Weg 6, Wolfenbüttel

Buhbe, Bürgermeister Otto, Schöppen-
stedt, Braunschweig

Burmester, Pastor Karl, Hedeper ü. Wol-
fenbüttel

Haertel
Herdieckerhoff, Pastor Reinhard, Peter-
Joseph-Krahestr. 11, Braunschweig

Jürgens, Propst Otto, Leonhardstr. 39,
Braunschweig

Knösler, Frä. Eva-Marie, Bahnhofstr. 12,
Helmstedt

Kruse, Frä.
Radzau, Pastor

Schmidt-Japing, Prof. Johann Wilhelm,
Goslarsche Str. 31, Braunschweig

Seebaß, Pastor Georg, Rautheim, Braun-
schweig Land

Sinemus, Frau Hedwig, Steinbrecher-
straße 12, Braunschweig

Wedemeyer, Propst Max, Goslarsche
Str. 31, Braunschweig

Wilms, Frä. Gisela, Rankestr. 5, Braun-
schweig

EVANGELISCH-LUTHERISCHE KIRCHE IM HAMBURGISCHEN STAATE

Bielenberg, Landgerichtsdirektor Peter
Eduard, Möörkenweg 56, Hamburg-
Bergedorf 1

Boltenstern, Pastor Friedrich Wilhelm
von, Eidelstedter Weg 107, Hamburg 19

Ehlers, Dr. Hans, Adolfsbrücke 9, Ham-
burg 11

Gerber, Pastor Walter, Ludolfstr. 64,
Hamburg 20

Gerber, Frau, Ludolfstr. 64, Hamburg 20

Hagemeister, Pastor Heinz, Volkmann-
straße 6, Hamburg 21

Heesch, Lehrer Hans, Focksweg 20,
Hamburg-Finkenwerder

Junge, Dr. Hermann, Wilstorferstr. 9 II,
Hamburg-Harburg

Kreye, Pastor Paul, Hammer Landstr. 167,
Hamburg 24

Schüßler, Frä. Hanna, Erdkampsweg 102,
Hamburg-Fuhlsbüttel

Wilken, Pastor Waldemar, Hallerstr. 75,
Hamburg 11

Wölber, Pastor Hans-Otto, Rübenkamp 78,
Hamburg 33

EVANGELISCH-LUTHERISCHE LANDESKIRCHE HANNOVERS

Ahlhorn, President Gustav, Marienstr. 55,
Hannover

Andersen, Studentenpfarrer Dieter, Fried-
länder Weg 36, Göttingen

Bartels, Oberlandeskirchenrat Friedrich,
Wettbergen b. Hannover

Baumann, Pastor Immanuel, Sallstr. 24,
Hannover

Boyken, Studienrat Martin, Töpferstr. 4,
Stade/Niedergeb.

Büning, Landessuperintendent Wilhelm,
Schulstr. 9, Aurich/Ostfriesland

Brunotte, Frau Käthe, Alleestr. 34, Han-
nover

Cordes, Dr. Cord, Kloster Loccum ü.
Wunstorf
Creutzig, Superintendent Erich, Springe/
Deister
Depuhl, Dr. Alfred, Heimchenstr. 2,
Hannover-Kleefeld
Dittrich, Frau Gertrud, Kleiner Hillen 1,
Hannover-Kirchrode
Doehring, Studienleiter Pastor Lic., Her-
mannsburg/Celle
Eickstadt, Dr. Klaus von, Göttingen-
Weende, Ev. Krankenhaus
Elgeti, Dr. Hellmut, Stolzestr. 40, Han-
nover
Erdsieck, Dr. Gerhard, Parkstr. 8, Celle
Ernst, Herzog August v. Braunschweig
und Lüneburg, Schloß Marienburg,
Nordstemmen
Ernst, Prinz August v. Hannover, Schloß
Marienburg, Nordstemmen
Fleisch, Vizepräsident i. R. D. Paul, Kloster
Loccum, Wunstorf
Flügge, Dr. Marianne, Hindenburgplatz,
Clausthal-Zellerfeld
Fricke, Dr. Hans Joachim, Geibelpl. 6,
Hannover
Gäbler, Pastor Paul, Niedernjesa bei
Göttingen
Gersdorf, Frau Äbtissin Eva von, Stift
Fischbeck ü. Rinteln/Weser
Günther, Vikarin Edith, Osterstr. 57,
Hannover
Hahn, Vikarin Elisabeth, Achelriede, Bez.
Osnabrück
Haun, Dr. Ilse, Wedekindstr. 26, Han-
nover
Heintze, Studiendirektor Gerhard, Erichs-
burg ü. Kreiensen
Heinz-Mohr, Dr. Gerd, Hermannsburg
Hove, Oberregierungsrat Dr. Menno von,
Aurich, Ostfriesland
Klügel, Landeskirchenrat Eberhard,
Moltkeplatz 11, Hannover
Köderitz, Landeskirchenrat Walter,
Geibelstr. 49 A, Hannover
Krause, Studiendirektor Albert
Lienhop, Landessuperintendent Ernst,
Oiste, Kreis Verden, (Aller)
Lilje, Frau Erna, Calenbergerstr. 43, Han-
nover
Müller, Pastor Martin, Kästorf, b. Gifhorn
Nebelsieck, Landesgerichtspräsident
Heinrich, Am Kreideberg 29, Lüneburg
Neumann, Pastor Heinz, Neuhaus/Sol-
lingen
Pape, Bauer Heinrich, Söhlde, Hannover
Reden, Frau Lotte von, Reden/Hannover
Röder, Dr. Hans, Bleekstr. 14 B, Han-
nover-Kirchrode
Ruprecht, Günther, Theaterstr. 13, Göt-
tingen
Ruprecht, Frau Maria, Albrechtstr. 5, Göt-
tingen
Sattler, Dr. Herbert, Weinberg 62, Hil-
desheim
Schäfer, Pastor Lic. Dr., Herderstr. 34,
Osnabrück
Schering, Pastor Ernst Albert, Kirch-
röderstraße 44, Stephansstift, Hannover
Schlobohm, Direktor Heinrich, Wörpe-
dorf, Bremen
Schorn, Landgerichtsdirektor Joachim,
Rheiner Landstr. 2, Osnabrück
Schütt, Superintendent Eilhard, Aurich/
Ostfriesland
Siemens, Dr. Peter, Heinr.-Heine-Str. 29,
Hannover

Stahl, Rentmeister Fritz, Ronnenberg-
Hannover
Stein, Superintendent Werner, Ottern-
dorf/Niederelbe
Theye, Oberin Sophie, Friederikenstift,
Dachenhausenstr. 5, Hannover
Thomas, Pastor Wilhelm, Friedrich-
straße 8 B, Hannover
Tidow, Superintendent Günther, Bruch-
hausen b. Hoya, Hannover
Wagenmann, Oberlandeskirchenrat Dr.
Karl, Schackstr. 13, Hannover
Wenschkewitz, Pastor Hans, Friedrich-
straße 19, Osnabrück
Wense, Landrat Ernst-August von der,
Otterndorf/Niederelbe
Wiebe, Pastor Wilhelm, Staffhorst, Krs.
Nienburg

EVANGELISCH-LUTHERISCHE KIRCHE IN LÜBECK

Friedrich, Pastor Willi, St. Jürgenring 21,
Lübeck
Kuck, Kaufmann Adolf, Schwartauer Al-
lee 22a, Lübeck
Lewerenz, Dr. Walter, Königstr. 23,
Lübeck
Marxsen, Dr. Willi, Huxtertor Allee 1,
Lübeck
Ohm, Pastor Martin, Am Klosterhof,
Lübeck
Wehrmann, Rechtsanwalt Hans, König-
straße 34, Lübeck

SCHAUMBURG-LIPPISCHE LANDES- KIRCHE

Hämker, Frau Margarete
Lufft, Dr. Hans, Stadthagen

EVANGELISCH-LUTHERISCHE LAN- DESKIRCHE SCHLESWIG-HOLSTEINS

Baumgart, Amtsgerichtsrat, Essacker 8,
Schleswig
Blötz, Landgerichtsdirektor Dr., Lottbek-
ker Platz 11, Hamburg-Volksdorf
Hinrichsen, Pastor Karl, Kellinghusen/
Holstein
Hoffmann, Pastor Rudolf, Kropp/Schles-
wig
Matthiessen, Landessuperintendent Hans,
Am Markt 7, Ratzeburg, Schleswig-Hol-
stein
Paulsen, Dr. Anna, Chemnitz-Str. 54,
Schleswig
Rendtorff, Prof. D. Heinrich, Hansa-
straße 103, Kiel

EVANGELISCHE LANDESKIRCHE IN WÜRTEMBERG

Keppler, Dekan, Aulberstr. 1, Reutlingen
Köberle, Prof., Nägele-Str. 19, Tübingen
Pfähler, Dekan, Kirchpl. 3, Crailsheim
Schmidt, Studienrat Karl, Hauptstr. 108,
Geislingen/Steige
Sendner, Pfarrvikarin Käthe, Villastr. 40,
Betzingen/Reutlingen

HOLLAND

EVANGELISCH-LUTHERISCHE KERK IN HET KONINKRIJK DER NEDERLANDEN

Fafé, Rev. Dr. Gerard,
le Helmersstraat 131, Amsterdam-W.
Van't Hoogerhuys, Hendrick Ferdinand,
Kralingse Plaslaan 134, Rotterdam-O.

ICELAND

EVANGELICAL LUTHERAN STATE CHURCH OF ICELAND

Kristjánsson, Pastor Benjamin, Laugalandi; Eyjafirdi
Sigurdsson, Pastor Thorgrimur, Stadarstadur, Snaefellsnfi

INDIA

ANDHRA EVANGELICAL LUTHERAN CHURCH

Moyer, Mrs. H. H., Bhimavaram, West Godavari District, South India

EBENEZER EVANGELICAL LUTHERAN CHURCH

Krogh, Missionspraest Johannes Thoft, Santal Missionen, Amalgade 41, Copenhagen K, Denmark
Tudu, Munshi Metusalah, The Santal Mission, 401 Cedar Ave., Minneapolis, Minn., USA

JEYPORE EVANGELICAL LUTHERAN CHURCH

Benn, Rev. Herman
Dahl, Rev.

TAMIL EVANGELICAL LUTHERAN CHURCH

Knutsson, Rev. Paul

ITALY

EVANGELISCH-LUTHERISCHE KIRCHE IN ITALIEN

Hoerl, Dr. Willy
Naumann, Dr. Kurt, Via Col di Lana 10, Bolzano

LATVIA

LATVIJAS EVANGELISKAS LUTERISKAS BAZNICAS

Abakuks, Rev. Antons, Hellweg 264, Wönnheim, (21a) Bielefeld, Germany
Fedders, Propst Bertram, 104 Raleigh Street, Nottingham, Great Britain
Romans, Rev. Janis, Losheim Promenade, Liège, Belgium
Terins, Rev. Janis, Neckrosvägen 33 n. b., Solna, Sweden

LITHUANIA

LIETUVIU EVANGELIKU LUTERIONIU VYRIAUSIOJI BAZNYCIOS

Gintautas, Algimantas, Lager Flugplatz, Block 4, (23) Diepholz, Germany
Slenteris, Fricas, Post Ofen ü. Oldenburg, Wehnen, Oldenburg, Germany

NORWAY

DEN NORSKE KIRKE

Aas, Pastor Ivar, Mysen
Aune-Arntsen, Pastor Rolf, Moss.
Adnøy, Pastor Enok, Maridalsveien 33, Oslo
Bakke, Sokneprest J. A., Frosta
Birkenes, Pastor Torleiv, Hillevåg
Bjerkreim, Redaktör T., Sinsenvæien 13, Oslo
Bonnevie-Svendsen, Pastor Conrad, Solveien 117, Nordstrand, Oslo

Eriksen, Pastor Bjarne, Drammen
Fjose, Pastor Olav, Voss
Flacké, cand. teol. Per, Evang. Stift, Tübingen, Germany
Hauge, Generalsekretær Dagfinn, Vöyensvingen 11 A III, Oslo
Heimdal, Lektor Kåre, Malmö, Oslo
Lauritzen, Trafikkinspektör, Kristiansand S.
Mortensen, Grosserer Carl, Möllergaten 12, Oslo
Nakkestad, Misjonsprest Gabriel, Mosby pr. Kristiansand S.
Nordberg, Pastor Erling, Hell
Østenstad, Pastor Gunnar, Kirkegaten 5, Oslo
Rosef, Pastor Nils, Fredrikstad
Tveter, Generalsekretær Martin, Norges Finnemisjonselskap, Trondheim
Vågen, Generalsekretær Tormod, Grensen 19, Oslo
Voksö, Journalist Per, „Dagen“, Bergen

SWEDEN

SVENSKA KYRKAN

Albertsson, Pastor Erik, Terrängvägen 96, Hägersten
Aurelius, Stiftsadjunkt Sam, Borgmästaregatan 6, Linköping
Beijer, Kyrkoherde Erik, Vänge Prästgård, Bjärge
Bjermquist, Komminister Gösta, Östersund
Carlsson, teol. stud. Rolf A., St. Johannessgatan 11, Uppsala
Dahlberg, Kyrkoherde Albin, Vollsö
Dyberg, Pastor Ake, De Ungas Förbund, Fosterlandsstiftelsen, Stockholm
Erling, Kyrkoherde Ernst, St. Peters Klosterförsamling, Lund
Evander, Amiralitetspredikant Sven, Vallgatan 18, Karlskrona
Gustafsson, Diakonissa Gärd, 21 rue du Chateau de Garenne, Colombes (Seine), France
Gustafsson, Fil. kand. A. M., Sigtuna
Hagner, Pastor Johan, Box 1375, Stockholm 3
Hultgård, Mrs. Brita
Jarlemann, Fil. kand. Rune, Råsundavägen 64, Hagalund
Josefsson, Docent Ruben, Uppsala
Kjällerström, Prof. Sven, Ö. Vallgatan 41, Lund
Ljunghall, Lektor Arvid, Storgatan 14, Uppsala
Nilsson, Stiftsadjunkt Arne, Örngatan 15, Linköping
Nystedt, teol. dr. Olle, Stortorget 1, Stockholm
Nyström, Komminister Harald, Söndra Möckleby prästgård, Degerhamn
Ohlander, Mrs. Runa, Tjugosjö
Olofsson, Kyrkoherde Astolf, Kristvalla
Olsson, Pastor Erland, Diakonistytelsen, Stockholm
Olsson, Miss Kerstin, S. Långgatan 23, Malmö
Österlin, Kontraktspastor Gustaf, Svedala
Perman, Domprost Sam, Nygatan 12, Luleå
Sjögren, Kyrkoherde Albert, Hässleholm
Ternéus, Kyrkoherde Fridolf, Öja, Burgsvik
Ulfsparré, Miss Harriet, Radiumhemmet, Stockholm

U.S.A.

AMERICAN LUTHERAN CHURCH

Becker, Rev. Carl A., 316 E. Washington Ave., Madison, Wisconsin
Bomhoff, Rev. Harold O., 220 Third Ave., S. E., Aberdeen, S. D.
Dirks, Rev. H. J., Plainfield, Iowa
Fritschel, Mrs. Erwin G., 4710 W. 31st Ave., Denver 12, Colorado
Graven, Mrs. Henry N., Greene, Iowa
Huffman, Rev. Gordon, Box 808, Butler, Pa.
Keller, Rev. W. A., 418 First Ave. S., Jamestown, N. D.
Krekeler, Rev. L., 106 W. Elm St., Gillespie, Ill.
Landgrebe, Dr. Geo., 1135 N. Third St., Fargo, N. D.
Menter, Dr. N. A., 4835 Three Mile Drive, Detroit 24, Mich.
Mottel, Mrs. Raymond W., 1845 Stanhope Road, Grosse Pointe Woods, Mich.
Rieke, Mrs. Marcus C., 277 E. Park St., Grove City, Ohio
Schneider, Mrs. Rex, Luther College, Regina, Sask., Canada
Schneider, Rev. Stanley, 818 Franklin St., Michigan City, Ind.
Schuh, Miss Emily Bell, 1114 Euclaire Ave., Columbus 9, Ohio
Schuh, Mrs. Henry F., 1114 Euclaire Ave., Columbus 9, Ohio
Schultz, Mrs. George, 2265 Astor Ave., Columbus 9, Ohio
Stoneburner, Rev. F. R., 201 Commercial St., Dayton 2, Ohio
Whiting, Mrs. Henry J., 2110 First Ave. S., Minneapolis, Minn.
Witzke, Rev. Walter, 1616 W. 61st St., Chicago 36, Illinois

AUGUSTANA EVANGELICAL LUTHERAN CHURCH

Anderson, Rev. Luther, 97 1/2 Summit St., East Orange, New Jersey
Anderson, Mrs. Oscar V., 303 North Spring Ave., La Grange, Illinois
Beck, Mrs. Victor E., 155 East 22nd Street, New York 10, N. Y.
Benson, Rev. John S., 131 North Park Lane, Le Sueur, Minn.
Bersell, Mrs. P. O., 5320 Brookview Ave., Minneapolis, Minn.
Buhl, Walter, Special Mission for Economic Cooperation, A. P. O. 777, Postmaster, New York, N. Y.
Carlberg, Mrs. Gustav, Taofongshan Shatin, N. T. Hongkong
Hillstrom, Rev. Richard L., 1806 W. 50th Street, Minneapolis 19, Minn.
Lack, Dr. Ernest A., 2009 York Street, Des Moines 16, Iowa
Nelson, Sister Vera, Immanuel Deaconess Institute, 34th Street and Fowler Ave., Omaha, Neb.
Segerhammer, Mrs. Carl W., 5527 Harcross Drive, Los Angeles 43, Calif.
Swanson, Dr. D. Verner, 328 Hamilton Street, Geneva, Illinois
Swanson, Dr. S. Hjalmar, 2445 Park Ave., Minneapolis, Minn.
Wahlstrom, Dr. Eric H., Augustana Theological Seminary, Rock Island, Illinois
Wahlstrom, Mrs. Eric, 1221-45th Street, Rock Island, Ill.

DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Knudsen, Mrs., 907 Morton Ave., Des Moines, Iowa
Egede, Miss Solvejg, R. R. 2, Hampton, Iowa

EVANGELICAL LUTHERAN CHURCH

Anderson, Mrs. Alice V., 644 Oak Park Ave., Oak Park, Illinois
Anderson, Rev. Oscar Alfred, 57 S. 4th Street, Minneapolis, Minn.
Berge, Dr. Selmer, 624 5th St. N., Fargo, N. Dak.
Carlson, Mrs. C. S., 1 Walden Place, Northfield, Minn.
Gullixson, Mrs. Bessie A., 1555 Branston, St. Paul 8, Minn.
Kildahl, Rev. Harold B., 414 Becker Ave. W., Willmar, Minn.
Knutsen, Kent S., 355 Riverside Drive, New York City, N. Y.
Knutsen, Mrs. Norma Arneson A., 355 Riverside Drive, New York City, N. Y.
Nestande, Rev. Constantine E., 5004 Woodlawn Ave., Minneapolis, Minn.
Njaa, Miss Arna I., 57 S. 4th St., Minneapolis, Minn.
Sanne, Miss Alice, 57 S. 4th St., Minneapolis, Minn.
Saugen, Rev. Ivar John, 47 Merrivale St., New Westminster, B. C., Canada
Senne, Mrs. M. C., 128 Lake Park Blvd., Fairmont, Minn.
Shurson, Dr. Henry O., 425 4th Street S., Minneapolis, Minn.
Sövik, Erik, 105 Lincoln St., Northfield, Minn.
Stavig, Mrs. Cora Hjertaas, 625 West 26 St., Sioux Falls, S. Dakota
Steen, Dr. Ernest B., Parkland, Wash.
Storvick, Mrs. Roy, 622 2nd St. S. E., Wadena, Minn.
Tanner, Rev. Agnar S., 1004 Oxford Ave., Eau Claire, Wis.

LUTHERAN FREE CHURCH

Burntvedt, Mrs. T. O., 3532 47th Ave. South, Minneapolis, Minn.
Field, Elmer C., 4817 27th St., Seattle, Wash.
Knudson, Rev. Richard C., 738 Jackson Place N. W., Washington D. C.
Medley, Nathan A., 10648 Forest Ave., Seattle, Wash.

UNITED LUTHERAN CHURCH IN AMERICA

Allbeck, Dr. Willard, 19 E. Cecil St., Springfield, Ohio
Brandt, Dr. F. William, 1423 Blanding St., Columbia, S. Carolina
Brown, Rev. Frank, 3539 N. 21st St., Philadelphia 40, Penna.
Conrad, Dr. F. L., P. O. Box 240, Salisbury, N. Carolina
Esser, Charles, Kutztown, Penna.
Gibney, Rev. Herbert N., 95 Mead Street, Hempstead, Long Island, N. Y.
Gotwald, Dr. Luther A., 231 Madison Ave., New York 16, N. Y.
Graf, Alexander, 308 31st Street, Saskatoon, Sask., Canada
Haas, Rev. Harold, 153 North Street, Jersey City, New Jersey

Hackenberg, Rev. Willard I., Trinity Lutheran Church, 415 Tuscarawas Street, West Canton, Ohio
 Herrmann, Dr. Wilhelm, 4610 Lackawanna Street, Philadelphia 24, Pa.
 Hershey, Dr. Robert D., 2111 Sansom Street, Philadelphia 3, Pa.
 Hess, H. Ober, 221 Joseph Street, Norristown, Penna.
 Jensen, J. K., Janesville, Wis.
 Koch, Dr. C. Franklin, 231 Madison Ave., New York 16, N. Y.
 Kohls, Mrs. George, c/o Pastor Ross F. Hidy, 3045 Hillegass Ave., Berkeley 5, California
 Kreider, Dr. Harry J., 104-35 105th Street, Ozone Park 16, New York
 McGuire, Dr. Harmon J., 77 W. Washington Street, Chicago 2, Illinois
 Miller, Dr. Harold S., 5313 Fourth Ave., Brooklyn 15, New York
 Moretz, Mrs. W. J. 3605 Eleventh Ave., West, Bradentown, Flo.
 Pfeifer, Rev. William F. Jr., 115 West 3rd St., Greensburg, Penna.
 Putman, Dr. Dwight F., 2600 N. Third Str., Harrisburg, Penna.
 Raun, Dr. James J., 2220 Vincent Ave. North, Minneapolis 11, Minn.
 Reed, Dr. Luther D., 7204 Boyer Street, Philadelphia 19, Penna.
 Reinberger, Rev. Francis E., 1959 Market Street, Camp Hill, Penna.
 Romeis, Rev. Robert S., 1709 L. Street, Sacramento 14, Calif.
 Shepher, Dr. H. Reed, 662 W. Tenth St., P. O. Box 142, Erie, Penna.
 Treusch, Earl J., Lutheran College and Seminary, Saskatoon, Sask., Canada
 Wetzlar, Rev. Paul L., 2741 Pleasant Ave., Minneapolis 8, Minn.
 White, Rev. Paul C., 231 Madison Ave., New York 16, N. Y.
 Wickey, Dr. Gould, 736 Jackson Place N. W., Washington 6, D. C.

YUGOSLAVIA

EVANGELISCHE KIRCHE IN DER VOLKSREPUBLIK CROATIEN UND BOSNIEN

Popp, Mrs. Ingeborg, Gunduliceva ulica 28, Zagreb

2. NON-MEMBER CHURCHES

AUSTRALIA

EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

Hoopmann, Dr. Clarence E., 15 A Winchester St., Fullarton, South Australia

CHILE

DEUTSCHE EVANGELISCHE KIRCHE IN CHILE

Karle, Rev. Friedrich, Casilla 2 000, Santiago de Chile

FRANCE

SYNODE DE L'EGLISE EVANGELIQUE LUTHERIENNE LIBRE

Michalk, Rev. A. F., Schillersdorf, Bas Rhin, (Alsace)

GERMANY

EVANGELISCHE LANDESKIRCHE ANHALTS

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Müller, Oberkirchenrat Lic. Martin, Dessau, am Neumarkt
 Fischer, Kirchenrat Hermann, Dessau/Anhalt

VEREINIGTE EVANG.-PROTESTANTISCHE LANDESKIRCHE BADENS

Vertreter der Kirche

Bender, Landesbischof D., Blumenstr. 1, Karlsruhe
 Bernlehr, Pastor, Wolfenweiler/Freiburg
 Gillet, Dr. theol. Margrit, Klosestr. 9, Karlsruhe
 Hauß, Dekan, Dietlingen, Krs. Pforzheim
 Neßler, Pastor Walter, Hauptstr. 93, Blankenloch b. Karlsruhe
 Schmechel, Dr. Ing., Altes Diakonissenhaus, Mannheim
 Schneider, Frau, Leibnizstr. 1, Karlsruhe
 Uhrig, Oberstudiendirektor Dr., Lahr, Baden

EVANGELISCHE KIRCHE VON BERLIN-BRANDENBURG

Vertreter der Kirche

Dibellus, Bischof D. Otto, Faradayweg 10, Berlin/Dahlem
 Bartsch, Dr. Friedrich, Holsteiner Ufer 16a, Berlin-NW 87
 Bourbeck, Vikarin Dr. Christine, (Miss), Johannesstift, Berlin-Spandau
 Böhm, Propst Oberkonsistorialrat Dr., Jebenstr. 3, Berlin-Charlottenburg
 Braun, Generalsuperintendent Dr. Walter, Jebenstr. 3, Berlin-Charlottenburg
 Brenneke, Missionsdirektor, Pastor Gerhard, Georgenkirchstr. 70, Berlin NO 18
 Dreß, Professor Lic. Walter, Im Gehege 16, Berlin-Dahlem
 Druschke, Pastor Kurt, Manteuffelstr. 2, Berlin-Lichterfelde
 Eckstein, Pastor Richard, Johannesstift, Berlin-Spandau
 Hafa, Kirchenrat Dr. Olaf Herwig, Bitburgerstr. 28, Berlin-Weißensee
 Heidler, Landeskirchenrat, Bischofstraße, Berlin C 2
 Herrmann, Pfarrer Lic. von, Nansenstr. 6, Potsdam
 Jakobi, Generalsuperintendent D., Jebenstr. 3, Berlin-Charlottenburg
 Koch, Dozent Gerhard, Straße zum Löwen, Berlin-Wannsee
 Krummacher, Generalsuperintendent D. Friedrich Wilhelm, Parkstr. 21, Berlin-Weißensee
 Langer, Kirchenrat Wilhelm Karl Eberhard, Zentral-Diakonissenhaus, Berlin SW 36
 Lokies, Missionsdirektor Hans, Fehlerstraße 11, Berlin-Friedenau
 Perels, Pastor Lic., Grazer Platz, Berlin-Friedenau
 Pfeiffer, Pastor Lic., Grazer Platz 4, Berlin-Friedenau
 Reinicke, Superintendent, Gransee b. Berlin
 Ruthenberg, Pastor Ralf, Eisenhartstr. 18, Potsdam
 Schmidt, Prof. Dr. Martin, Buschgrabenweg 7, Berlin-Zehlendorf

Schönherr, Superintendent, St. Petri, 6,
Brandenburg/Havel
Söhngen, Vizepräsident Lic. Dr., Im
Schwarzen Grund 16, Berlin-Dahlem

BREMISCHE EVANGELISCHE KIRCHE

Heyne, Pastor, Sandstr. 10-12, Bremen
Otten, Pastor, Sandstr. 10-12, Bremen
Urban, Pastor, Sandstr. 10-12, Bremen

EVANGELISCH-LUTHERISCHE LANDESKIRCHE EUTIN

Vertreter der Kirche

Kiebusch, Landespropst, Schloßstr., Eutin
Müller, Pastor Dr. theol. K. F., Schiller-
straße 6, Bad Schwartau

EVANGELISCHE KIRCHE VON HESSEN UND NASSAU

Flechtenhaar, Professor, Prediger-Semi-
nar, Friedberg
Fricke, Oberkirchenrat, Turmstr. 21,
Frankfurt-Main
Kluntz, Pastor, Gickenhofen, Krs. Raben-
hausen
Kuhlmann, Frau von, Schützenstr. 8,
Wiesbaden
Schmidt, Dekan Karl, Kirchstr. 1, Gießen
Stiller, Pastor Erich, Franz Rücker
Allee 10, Frankfurt/Main

EVANGELISCHE LANDESKIRCHE IN KURHESSEN-WALDECK

Vertreter der Kirche

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Jung, Dekan, Schlüchtern
Jungbluth, Landeskirchenrat Dr.
Rebermann, Dekan, Berghelm/Waldeck
Ritter, Kirchenrat Dr., Liebigstr. 35, Mar-
burg
Schuster, Dekan Dr., Heinrichstr., Fulda
Schwab, Dekan August, Schanzenstr. 48,
Kassel
Stehfen, Frau Pfarrer Elisabeth, Her-
mannstraße 6, Kassel
Weber, Pastor M., Frohnhausen/Lahn
Wolf, Pastor, Geismar ü. Frankenberg

LIPPISCHE LANDESKIRCHE

Vertreter der Kirche

Ebert, Oberamtsrichter i. R. Dr., Allee 5,
Detmold

Vertreter der Lutherischen Klasse in Lippe

Brandt, Superintendent Lic. Theodor,
Baumstr. 23, Bad Salzuflen

RATZBURG (LUTHERISCHE LANDES- KIRCHE MECKLENBURG)

Schreiber, Dompropst und Landessuper-
intendent Hans Henning, Donhof 12,
(24a) Ratzburg, Schleswig-Holstein
Schwark, Univers.-Assistent Rudolf, Bäk
bei Ratzburg, Holstein

EVANGELISCH-LUTHERISCHE KIRCHE IN OLDENBURG

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losophenweg 28, Oldenburg i. Oldb.

Bielefeld, Kreispfarrer, Wilhelmshaven
Gramsch, Synodalpräsident Dr., Philoso-
phenweg 16, Oldenburg i. Oldb.

Ramsauer, Fräulein Dr., Lustgarten 10,
Oldenburg i. Oldb.

Schmölder, Frau Mathilde, Gertruden-
straße 20, Oldenburg i. Oldb.

Seggern von, Vikar

Stählin, Dr. Ernest Wilhelm, Rimsting/
Chiensec, Bavaria

Trensky, Pastor, Berne in Oldenburg
Wilkens, Pastor, Lustgarten 10, Olden-
burg i. Oldb.

EVANGELISCHE KIRCHE IM RHEIN- LAND

Buchrucker, Dr. theol.

Cleve, Frau Frida, Matienstr. 31, Bonn

Encke, Superintendent Hans, Am Botani-
schen Garten 72, Köln-Riehl

Karsten, Ministerialrätin Dr. Dorothea,
Rheinendorfer Str. 198, Bonn

Krapp, Dr., Euskirchener Str. 15, Köln-
Sülz

Krumpelmann, Pastor Ernst, Herbig 18,
Köln-Rieckendorf

Mundt, Professor Lic. Wilhelm, Pastors-
gasse 9, Boppard a. Rh.

Pressentin, Studienrat Dr. Herbert, Brü-
derstraße 67, Remscheid

Reinhardt, Pastor Paul, Xantener Str. 1,
Wuppertal-Elberfeld

Reymann, Pastor Dr. Heinz, Xantener
Straße 1, Wuppertal-Elberfeld

Rose, Pastor Lic. Dr., Mövenstr. 5, Wup-
pertal-Barmen

Schweitzer, Direktor D. Dr. Carl Gün-
ther, Friedewald b. Betzdorf/Sieg

SAARGEBIET

Buddeberg, Pastor Ernst Friedrich, Ar-
nulfstraße 17, Saarbrücken 6, Saarland

Daudert, Pastor Ernst, Rotenbergstr. 18,
Saarbrücken 3

Schöne, Frau Elisabeth, Fürth/Saar, Krs.
Ottweiler

Zickwolff, Superintendent Karl Friedrich,
Nordallee 24, Dillingen (Saar)

EVANGELISCH-LUTHERISCHES KON- SISTORIUM ZU STOLBERG U. ROSSLA

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Grasshoff, Konsistorialrat, Am Markt 13,
Stolberg/Harz

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Rahe, Landeskirchenrat Dr., Gütersloher
Straße 29, Bielefeld

Wilm, Präses D., Goethestr. 18, Bielefeld

Lücking, Superintendent Karl, Kant-
straße 8, Bielefeld

Zänker, Bischof D. Otto, Hellweg 16, Bie-
lefeld

Bodelschwingh, Pastor Friedrich von,
Bethel bei Bielefeld

Frey, Pastor Hellmuth Karl, Friedhofs-
weg 54, Bethel bei Bielefeld

Freytag, Pastor Eduard Richard Gott-
fried, Am Petrikerhof 11, Soest/Westf.

Kunst, Superintendent, Stiftsberger
Str. 33, Herford

Leufinger, Superintendent
 Petersmann, Frau Oberin, Ev. Diakonissenhaus, Münster
 Rehling, Pastor Kurt, Hindenburgstr. 6, Hagen/Westf.
 Siebrasse, Pastor, Heinrich, Kantstr. 12, Iserlohn/Westf.
 Thimme, Dr. Hans, Kupferhammer 26, Brackwede
 Kalle, Pastor, Spichernstr., Hamm/Westf.

LUTHERISCHE FREIKIRCHEN

EVANGELISCH-LUTHERISCHE FREIKIRCHE

Vertreter der Kirche

Petersen, Präses D., Südenstr. 14, Berlin-Steglitz
 Hein, Präses Rudolf, Hörpel/Hannover
 Heine, Pastor Erich Hartwig Christof, Lutherstr. 27, Hannover-S.
 Huebener, Präses Heinrich, Frankfurt/M.
 Kirsten, Rektor Hans, Altkönigstr. 50, Oberursel/Taunus
 Stallmann, Präses, Gahlenschestr. 146, Bochum

EVANGELISCH-LUTHERISCHE (ALT-LUTHERISCHE) KIRCHE

Vertreter der Kirche

Grube, Superintendent Fr., Berlin-Schlachtensee
 Heinzelmann, Superintendent Gerhard, Moltkeplatz 19, Essen
 Kiunke, Kirchenrat Dr. Martin, Altkönigstraße 50, Oberursel/Taunus
 Schröter, Superintendent H., Annenstr. 53, Berlin C 2
 Schulz, Kirchenrat Lic. Matthias, Nassauische Str. 16, Berlin-Wilmersdorf

SELBSTÄNDIGE EV.-LUTH. KIRCHE

Vertreter der Kirche

Martin, Kirchensuperintendent Heinrich, Am Grün 35, Marburg
 Böttcher, Pastor John, Weinstr. 5, Hannover-S.
 Daub, Superintendent Wilhelm, Stadtstraße 22, Freiburg im Breisgau
 Hopt, Missionsinspektor, Bleckmar bei Bergen
 Michelson, Pastor Eberhard, Amalienstraße 11, Oldenburg
 Roser, Pastor H., Eichenallee 9, Lage in Lippe

INDIA

ARCOT LUTHERAN CHURCH

Bitsch, Rev. Daniel, c/o Pastor Bundgaard, Skern, Denmark (temp.)

MADAGASCAR

FIANGONANA LOTERANA MALAGASY

Rakotavoa, Rev. Johanesa, Ecole pastorale, Ivory Fianaratsua

SPAIN

DEUTSCHE EVANGELISCHE GEMEINDE BARCELONA

Karig, Lic. Werner, Calle Brusi 74, Barcelona

IGLESIA EVANGELICA ESPANOLA

Gutierrez-Marin, Prof. Manuel, Madrazo 47, Barcelona

SWITZERLAND

EVANGELISCH-LUTHERISCHE KIRCHE ZÜRICH

Schultz, Pastor Reinhold, Beckenhofstraße 40, Zürich

U.S.A.

THE LUTHERAN CHURCH — MISSOURI SYNOD

Behnken, President J. W., 6724 Eichelbergerst., St. Louis 9, Missouri
 Brauer, Oscar P., 6219 Itaska Street, St. Louis 9, Missouri
 Bretscher, Prof. Paul M., 3 Seminary Terrace, St. Louis 5, Mo.
 Dannenfeldt, Rev. Paul L., 2313 S. Hanna St., Fort Wayne 5, Indiana
 Dorn, Otto August, 5865 Walsh Ave., St. Louis 9, Mo.
 Franzmann, Prof. Martin H., 801 De Mun Ave., St. Louis, Missouri
 Gallmeyer, Ernest J., 1151 Illsley Drive, Fort Wayne, Indiana
 Hanser, Dr. Theodore, 18 Old Westbury Lane, Webster Groves 19, Mo.
 Harms, Rev. Herman, 10062 Lakeshore Dr., St. Louis 23, Mo.
 Hasse, Rev. Rudolph Friedrich, Rua Gonçalves, Crespo 341, Estacio de Sa., Rio de Janeiro, Brazil
 Herzer, Dr. Traugott Otto Francis, Lutheran World Relief, Room 12 CPR, Office Building, Winnipeg, Manitoba, Canada
 Hoffmann, Rev. Oswald C. J., 1819 Broadway, New York City, N. Y.
 Mayer, Rev. Herman A., 6423 January, St. Louis 9, Mo.
 Meyer, Rev. Lawrence B., 6537 Walsh St., St. Louis 9, Mo.
 Naumann, Prof. Martin J., Concordia Seminary, Springfield, Illinois
 Pearce, Rev. Edward George, Lutheran Church of Great Britain, 13 Twyford Ave., London N. 2, England
 Peters, Rev. Clarence, 3415 Taft Ave., St. Louis 11, Mo.
 Roehrs, Prof. Walter R., 18 Arundel Place, St. Louis 5, Mo.
 Schroeder, Theodore, 3806 Flora Place, St. Louis, Mo.
 Schumm, Edwin T., Arms Hotel, Oak Park, Illinois
 Sieck, Dr. Louis John, 801 De Mun Ave., St. Louis, Missouri
 Strieter, Martin, 3918 14th Street, Rock Island, Illinois
 Wuensche, John Andrew, 815 Louisiana Ave., Corpus Christi, Texas
 Zeile, Dr. Andrew, 612 Dak St., Saginaw, Michigan

UNION OF SOUTH AFRICA

DEUTSCHE EVANGELISCHE LUTHERISCHE SYNODE SÜDAFRIKAS

Schwaer, Rev. J. F., Frankfurt-Cape, South Africa

3. MISSION SOCIETIES AND MISSIONS

(a)

ETHIOPIA

HERMANNSBURG MISSION SOCIETY
Daffa, Rev. Djammo, c/o Hermannsburg Mission, Hermannsburg, Germany

LIBERIA

ULCA MISSION IN LIBERIA

Keller, Rev. Ezra, Lutheran Mission Monrovia, Liberia, W. Africa

SOUTH RHODESIA

CHURCH OF SWEDEN MISSION

Hove, Rev. Josia Bvaturayi, Majini P. B. West Nicholson, S. Rhodesia

SOUTHWEST AFRICA

FINNISH MISSION SOCIETY

Hukka, Rev. Aapo Mauno Sakari, Tähtitornink 18, Helsinki, Finland

TANGANYIKA — EAST AFRICA

LUTHERAN FIELDS IN TANGANYIKA

Hermas, Rev. Yosua, P. O. Singida, Tanganyika, East Africa
Moshi, Rev. Stefano, c/o National Lutheran Council, 50 Madison Ave., New York 10, N.Y.

UNION OF SOUTH AFRICA

BERLIN MISSION SOCIETY

Krause, Superintendent Gerhard Friedrich Martin, P. O. Box 81 Ermelo, Transvaal, S. Africa

EVANGELICAL LUTHERAN CHURCH

Mthethwa, Rev. Christian Nkosini, Untunjambili, Natal, S. Africa

HERMANNSBURG MISSION SOCIETY

Dehnke, Rev. c/o Dir. A. Elfers, Hermannsburg Mission, Hermannsburg, Germany

NORWEGIAN MISSION SOCIETY

Magubane, Rev. Andreas, 43 Milne Street, Durban, S. Africa

(b)

Albrecht, Rev. Georg, Hermannsburg Mission Society, Hermannsburg, Germany
Albrecht, Mr. Friedrich, UELC Lutheran Missions, Australia, Wesseloh, Kreis Soltau, Germany

Anderson, Miss Lorene, Marangu, Tanganyika, Salem, South Dakota, U.S.A.
Anderson, Miss Marta, Church of Sweden Mission

Bässler, Karl-Heinz, Evangelical Lutheran Church of Bavaria, Germany

Bendtz, Dr. Nils Arne, Sipoholon, Indonesia, c/o 50 Madison Avenue, New York 10, N.Y., U.S.A.

Berner, Direktor Hermann, Rheinisch Mission Society, Wuppertal-Barmen, Germany

Döring, Propst Johannes, P. O. Box 4076, Old City Jerusalem, Hashemite Kingdom of the Jordan

Drews, Rev. Reinhard, Hermannsburg Mission Society, Hermannsburg, Germany

Erickson, Rev. Douglas E., China missionary of the United Lutheran Church, 623 Oakstreet, Grand Forks, North Dakota, U.S.A.

Filter, Heinrich, Hermannsburg Mission Society, Hermannsburg, Germany
Freitag, Professor Walter, Secretary, German Evangelical Missionary Council, Feldbrunnenstr. 29, Hamburg 13, Germany

Günther, Missionsinspektor Gerhard, Hermannsburg Mission Society, Hermannsburg, Germany
Hedenquist, Director Göte, IMC-Commission on the Christian Approach to the Jews, Uppsala, Sweden

Ketelhut, Missionsseminarist, Lutheran Church, Wuppertal, Germany

Moll, Miss Helene, Lutheran Missions, Lae, New-Guinea

Olson, Miss Inez J., Lutheran Churches, India

Pedersen, Rev. Reuben Arthur, Augustana Lutheran Mission, Tanganyika, Africa

Renter, Nurse, Leipziger Mission Braunschweig, Germany

Riechhardt, Paul-Eberhardt, Hermannsburg Mission Society, Hermannsburg, Germany

Ronick, Direktor Kurt, Bethel Mission Societies, Bethel near Bielefeld, Germany

Ruf, Walther Th. August, Zentralmissionar für Bayern, Germany

Sasaki, Miss Kei, Teacher in the Lutheran Church of Japan

Sokey, Miss Kushim, Bethesda School for Girls, Ranchi Bihar, India

Vågen, Director Tormud, Norwegian Lutheran Mission Society, Grensen 19, Oslo, Norway

Wall, Miss Margaret, Mlalo Station, P. O. Lushota, Tanganyika, Africa

Williams, Dr. D. R., c/o Ephorus Sihombing, Pearadja, Tarutung, Tapanuli, Indonesia

4. GUESTS OF HONOR

I.

Ehlers, Bundestagspräsident Dr., Bonn, Germany

Lehr, Bundesminister Dr. Dr., Rheindorferstr. 193, Bonn, Germany

Hellwege, Bundesminister, Koblenzer Straße 120, Bonn, Germany

Seebohm, Bundesminister Dr., Kaufmannstraße 58, Bonn, Germany

Kopf, Ministerpräsident Hinrich Wilhelm, Staatskanzlei, Hohenzollernstr. 47, Hannover, Germany

Olfers, Landtagspräsident, Stadthalle, Hannover, Germany

Bleeck, Staatssekretär Dr., Rheindorferstraße 193, Bonn, Germany

Schreiber, Staatssekretär Dr., Ermekeistraße 27, Bonn, Germany

Manteuffel-Szoegge, Dr. Georg Baron, Terrassenstr. 1, Bad Homburg, Germany

Hodenberg, Oberlandesgerichtspräsident
Dr. Freiherr von, Celle, Germany
Heusinger, Oberlandesgerichtspräsident
Dr., Braunschweig, Germany
Bähnisch, Regierungspräsidentin Thea-
nolte, Am Archiv 3, Hannover, Germany

II.

Trillhaas, Prof. D. Dr., Wilhelmsplatz 1,
Göttingen, Germany
Hensen, Prof. Dr. Ing., Technische Hoch-
schule, Hannover, Germany
Völker, Rektor, Prof. Dr., Misburger
Damm 16, Hannover, Germany
Boendermaker, Professor Dr. Paul, Mini-
sterpark 17, Hilversum, Holland

III.

Dibelius, Bischof D. Dr., Faradayweg 10,
Berlin-Dahlem, Germany
Hagemann, Landeshauptmann a. D., Süd-
wall 25, Celle, Germany
Heckel, Professor D. Dr., Feldkirchen bei
München, Germany
Finster, Rechtsanwalt Dr., Zillerstr. 3,
Radebeul 2, Saxony, Germany
Brunotte, Dr. Heinz, Böttcherstr. 7, Han-
nover, Germany
Lechler, Dr. Paul, Kropfenstr. 50, Stutt-
gart, Germany
Kunst, Superintendent, Münsterkirch-
platz 5, Herford, Westfalen, Germany
Grüber, Probst D., Im Winkel 5, Berlin-
Dahlem, Germany
Thadden-Trieglaff, D. Dr. von, Leipziger
Straße 133, Fulda, Germany
Wehrenpfennig, Kirchenpräsident Dr.,
Feuchtwangen, Mittelfranken, Germany
Otto, Kirchenrat i. R. D., Paul-Liszt-
Straße 17/19, Leipzig C 1, Germany
Bartning, Professor D. Dr., Neckar-
steinach, Germany

IV.

Nebe, Professor Dr. Hermann, Wartburg,
Eisenach, Germany
Mähner, Küster A., Andreaskirchplatz 7,
Eisleben, Germany

V.

Nelson, Pastor E. Clifford, Como Ave.
and Luther Place, St. Paul, Minn., USA

5. ECUMENICAL ORGANIZATIONS

WORLD COUNCIL OF CHURCHES

Visser't Hooft, Dr. Willem Adolf, 17 route
de Malagnou, Geneva, Switzerland
Ehrenström, Dr. Nils, 17 route de Ma-
lagnou, Geneva, Switzerland
Hoffman, Rev. Bengt, 17 route de Ma-
lagnou, Geneva, Switzerland

INTERNATIONAL MISSIONARY COUNCIL

Decker, Dr. J. W., 156 Fifth Ave., New
York 10, N.Y., U.S.A.

WORLD'S STUDENT CHRISTIAN FEDERATION

De Haller, Miss Marie Jeanne, 13 rue Cal-
vin, Geneva, Switzerland

WORLD COUNCIL OF CHRISTIAN EDUCATION

Iverson, Rev. Yngve, Svenska Kyrkans
Diakonistyreelse, Box 7034, Stockholm 7,
Sweden

YOUNG MEN'S CHRISTIAN ASSOCIATION

Strong, Dr. Tracy, 35 Quai Wilson, Geneva,
Switzerland

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Barot, Miss Madeleine, 37 Quai Wilson,
Geneva, Switzerland

6. CONFESSIONAL ORGANIZATIONS

BAPTIST WORLD ALLIANCE

Öhrn, Dr. Arnold T., 1628-16th St., N.W.,
Washington 9, D. C., U.S.A.

INTERNATIONAL CONGREGATIONAL COUNCIL

Cave, Dr. Sydney, 527 Finchley Road,
London NW 3, England

WORLD CONVENTION OF CHURCHES OF CHRIST

Short, Rev. Howard Elmo, Lexington,
Kentucky, U.S.A.

WORLD METHODIST COUNCIL

Holt, Bishop Ivan Lee, 20 North Kings-
highway, St. Louis, Mo., U.S.A.

WORLD PRESBYTERIAN ALLIANCE

Steiner, Rev. Robert, Klingelholz 54,
Wuppertal-Barmen, Germany

7. STAFF

A. SECRETARIAT

Lund-Quist, Dr. Carl E., 17 route de
Malagnou, Geneva, Switzerland
Hennig, Dr. Liemar, Oesselse ü. Lehrte,
Hannover, Germany
Lindstam, Rev. Ingemar, Markaryd,
Sweden
Fraenkel, Rev. Peter, 17 route de Malag-
nou, Geneva, Switzerland
Klapper, Rev. Gottfried, evang. Pfarramt,
Papenburg, Germany

B. GERMAN STAFF AND COMMITTEE

Cillien, Oberkirchenrat, Landeskirchen-
amt, Am Markt 4/5, Hannover, Germany
Hübner, Oberkirchenrat Dr. Friedrich,
Böttcherstr. 7, Hannover-Herrenhausen,
Germany
Katterfeld, Rev. Hagen, Arcisstr. 13, Mün-
chen, Germany
Reich, Pastor M., Osterstr. 57, Hannover,
Germany
Schnübbe, Vikar Otto, Hohenzollernstr. 54,
Hannover, Germany

Utermöhlen, Landeskirchenrat Rudolf,
Landeskirchenamt, Am Markt 4/5, Han-
nover, Germany

Wilkens, Pastor Erwin, Böttcherstr. 7,
Hannover-Herrenhausen, Germany

Wolckenhaar, Stadtsuperintendent Rudolf,
Am Markt 2, Hannover, Germany

Zimmermann, Dr. Walter, Terrassen-
straße 16, Berlin-Schlachtensee,
Germany

C. SERVICE TO REFUGEES

Herman, Dr. Stewart W., 50 Madison
Ave., New York 10, N.Y.

Schmidt, Dr. John, 17 route de Malagnou,
Geneva, Switzerland

Anderson, Miß Clara, Stafflenbergstr. 66,
Stuttgart, Germany

Arland-Lamponi, Mrs. Lilli, Via Toscana 7,
Rome, Italy

Baetz, Reuben C., 17 route de Malagnou,
Geneva, Switzerland

Bik, Rev. Jacques, Nördl. Auffahrts-
allee 14, Munich 19, Germany

Dietrich, Rev. Gerhard, Gebeschusstr. 45,
Frankfurt am Main, Germany

Fjellbu, Arne, Wangenheimstr. 3, Hanno-
ver-Kleefeld, Germany

Fritz, Prof. Alvin E., 1703 Wilkinson Ave.,
Marquette, Mich., U.S.A.

Gueutal, Rev. Franck, 13 rue de Poissy,
Paris Ve, France

Hartig, Rev. Herbert Otto, 2 St. John's
Road, London NW 11, England

Masters, Theodore H., Gebeschusstr. 45,
Frankfurt am Main, Germany

Monk, Rev. Clifton, 1264 Strathcona St.,
Winnipeg, Canada

Ostergren, Dr. David L., 5 Kingscroft
Road, London NW 2, England

Ries, Eugene, Gettysburg Seminary, Get-
tysburg, Pa., U.S.A.

Salzer, Frank, Gebeschusstr. 45, Frankfurt
am Main, Germany

Sovik, Miss Gertrude, Rainerstr. 25, Salz-
burg, Austria

Spiegel, Rev. Werner, Abteistr. 15, Ham-
burg 13, Germany

Strepcke, Rev. Vernon L., Nördl. Auf-
fahrtsallee 14, Munich 19, Germany

D. COMMISSION ON WORLD MISSION

Schiotz, Dr. Fredrik A., 50, Madison Ave.,
New York 10, N.Y., U.S.A.

Olson, Rev. Arthur S., LWF, 33 Granville
Road, Hongkong, China

Kuder, Rev. John, Lutheran Mission, Lae,
New Guinea

E. INTER-CHURCH AID

Bella, Dr. J. Igor, 17 route de Malagnou,
Geneva, Switzerland

Banuski, Miss Edith, 16 rue Chauchat,
Paris, France

Dietrich, Dr. Martin O., 50 Madison Ave.,
New York 10, N.Y., U.S.A.

Hoh, Rev. Philipp R., Am Tazzelwurm 21,
Stuttgart, Germany

Mau, Rev. Carl, Wangenheimstr. 3, Han-
nover-Kleefeld, Germany

8. ORGANIZATIONS AND ASSOCIATIONS

A. Organizations

LUTHERAN COUNCIL OF GREAT BRITAIN

Fierla, Senior Pastor W., 11 Leighton
Crescent, London NW 5, England

Kramm, Dr. H. H., 6 Erskine Hill, Golders
Green, London NW 11, England

Taul, Dean Jaak, 167 Queen's Gate, Lon-
don SW 7, England

KIRCHENKANZLEI DER EVANGELISCHEN KIRCHE IN DEUTSCHLAND

Osterloh, Oberkirchenrat E., Ellernstr. 9a,
Hannover, Germany

Ranke, Oberkirchenrat Hansjürg,
Poppelsdorfer Allee 96, Bonn, Germany

Staar, Pastor von

KIRCHLICHES AUSSENAMT

Harms, Oberkirchenrat Dr. H. H., Habs-
burger Allee 78 I, Frankfurt am Main,
Germany

HILFswerk DER EVANGELISCHEN KIRCHEN IN DEUTSCHLAND

Berg, Pastor Christian, Teltower
Damm 93, Berlin-Zehlendorf, Germany

Krimm, Dr. H., Diemershaldenstr. 45,
Stuttgart, Germany

Noske, Pastor Gerhard, Teltower
Damm 93, Berlin-Zehlendorf, Germany

KANZLEI DER EVANGELISCHEN KIRCHE DER ALTPREUSSISCHEN UNION

Vogel, Prof. Dr. Heinrich, Jebenstr. 3,
Berlin-Charlottenburg, Germany

EVANGELISCHE BRÜDERUNITÄT IN DEUTSCHLAND

Vogt, Bischof Johannes, Zittauer Str. 28,
Herrnhut, Oberlausitz, Germany

Motel, Unitätsdirektor Dr., Bad Boll ü.
Göppingen, Germany

OEKUMENISCHE ZENTRALE

Menn, Pastor Wilhelm Gustav, Schau-
mainkai 23, Frankfurt am Main, Ger-
many

LUTHERISCHE HILFSKOMITEES

Beßarabien

Schlenker, Pastor A.

Deutschbalten

Cube, Leonid von, Hubertusstr. 4, Hanno-
ver, Germany

Galiziendeutsche

Jaki, Pastor Arnold, Theodor-Veiel-Str. 51,
Bad Cannstatt, Germany

Jugoslawen

Kern, Pastor, Archivstr. 18, Stuttgart,
Germany

Litauen

Jaekel, Pastor, Atzenhausen bei Göttin-
gen, Germany

Ostpreußen

Gers, Lehrer Robert, Voitstr. 9, München 19, Germany

Ostvertriebene

Hamm, Mr. Franz, Elling 3 bei Bonn, Lengsdorf, Germany

Polen

Schmidt, Pastor Arthur, Ringstr. 1a, Schwabach, Germany

Schwarzmeerdeutsche

Roemmich, Pastor Heinrich, König-Karl-Straße 23, Stuttgart-Bad Cannstatt, Germany

Slowakendeutsche

Scherer, Bischof Joh., Kirchplatz 2, Geißen/lingen/Steige, Germany

Sudetendeutsche

Janik, Pastor Robert, (14a) Gerabronn/Württemberg, Germany

Westpreußen

Lipky, Dr. Gerhard

LUTHERISCHES EINIGUNGSWERK

Kimme, Pastor Dr. August, Rochlitzstr. 1, Leipzig W 31, Germany

MARTIN-LUTHER-BUND

Meyer, Pastor Erwin, Fahrstr. 15, Erlangen, Germany

EVANG.-LUTH. AUSWANDERERMISSION

Hennig, Pastor Dr. Martin, Borsteler Chaussee 139, Hamburg 20, Germany

GESELLSCHAFT FÜR INNERE UND AUßERE MISSION IM SINNE DER LUTHERISCHEN KIRCHE

Rupprecht, Kirchenrat, Regensburger Straße 30, Nürnberg, Germany

EVANGELISCH-LUTHERISCHER ZENTRALVEREIN FÜR MISSION IN ISRAEL

Rengstorf, Prof. D. Karl-H., Melcherstr. 2, Münster, Westfalen, Germany

JOHANNITERORDEN

Arnim, Graf Wolf-Werner von, Pyrmonter Straße 386, Lügde, Westfalen, Germany

GUSTAV-ADOLF-WERK DER EVANGELISCHEN KIRCHE IN DEUTSCHLAND

Gennrich, Pastor Lic. Paul Wilhelm, Pistoristr. 6, Leipzig W 31, Germany
Wagner, Präses D. Ernst, Bensheim, Hessen, Germany

EVANGELISCHER BUND

Sucker, Direktor, Bergstraße, Bensheim, Germany

ZENTRALAUSSCHUSS FÜR DIE INNERE MISSION DER DEUTSCHEN EVANGELISCHEN KIRCHE

Münchmeyer, Direktor

BRÜDERHAUS-VORSTEHER-KONFERENZ DER DEUTSCHEN DIAKONENANSTALTEN

Donndorf, Pastor, Rauhes Haus 34, Hamburg, Germany

KAISERSWERTHER VERBAND DEUTSCHER DIAKONISSEN-MUTTERHÄUSER

Meyer, Pastor D. Otto, Henriettenstift, Marienstr. 78/80, Hannover, Germany
Büchsel, Konsistorialrat Conrad, Pfeifferstraße 10, Magdeburg-Cracau, Germany
Mohrmann, Oberin Auguste, Landhausstraße 1, Berlin-Wilmersdorf, Germany

EVANGELISCHER DIAKONIE-VEREIN

Mieth, Direktor, Glockenstr. 8, Berlin-Zehlendorf, Germany

DEUTSCHER GEMEINSCHAFTS- UND DIAKONIEVERBAND

Scholz, Direktor E., Bleibergquelle, Post Velbert, Rhld., Germany

BODELSCHWINGSCHE ANSTALTEN

Hardt, Pastor Rudolph, Bethel bei Bielefeld, Germany

KIRCHENDIENST OST

Kammel, Dr. Richard, Augustastr. 21 F, Berlin-Lichterfelde West, Germany

DEUTSCHER EVANGELISCHER KIRCHENTAG

Giesen, Generalsekretär, Graf-Spee-Straße 21, Fulda, Germany
Ehlers, Generalsekretär, Leipziger Straße 133, Fulda, Germany

EVANGELISCHES MÄNNERWERK

zur Nieden, Probst Dr., Kaiser-Friedrich-Straße 11, Wiesbaden-Sonnenberg, Germany

EVANGELISCHE FRAUENHILFE

Krüger, Frau Marie, Droste-Hülshoff-Straße 4, Dortmund, Germany

DEUTSCH-EVANGELISCHER FRAUENBUND

Ellenbeck, Frau Hildegard, Johannesstift, Berlin-Spandau, Germany

EVANGELISCHE ARBEITSGEMEINSCHAFT FÜR MÜTTERERHOLUNG

Nold, Frau Liselotte, Stein bei Nürnberg, Germany

EVANGELISCHE FRAUENARBEIT IN DEUTSCHLAND

Rudolph, Fräulein Anni, Schaumainkai 23, Frankfurt am Main, Germany

BAYRISCHES EVANGELISCHES ARBEITERINNENWERK „WORT UND WERK“

Trupel, Fräulein Käthe, Untermühlengeweg 12, Harsbruck, Bayern, Germany

JUGENDKAMMER DER EVANGELISCHEN KIRCHE IN DEUTSCHLAND

Müller, Oberkirchenrat Dr. Manfred, Danneckerstr. 36, Stuttgart, Germany

EVANGELISCHES JUNG MÄNNERWERK IN DEUTSCHLAND

Stange, Kirchenrat D. Erich, Im Drusel-
tal 8, Kassel-Wilhelmshöhe, Germany

ARBEITSGEMEINSCHAFT DER CHRIST- LICHEN VEREINE JUNGER MÄNNER DEUTSCHLANDS

Lahusen, Friedrich, Schwachhauser Heer-
straße 347, Bremen, Germany

ARBEITSGEMEINSCHAFT JUNGEN- WACHT

Stallbaum, Superintendent Kurt, Ron-
nenberg/Hannover, Germany

DEUTSCHER VERBAND DER JUGEND- BÜNDE FÜR ENTSCHEIDENES CHRISTENTUM

Draeger, Verbandsinspektor, Plinkestr. 7,
Hannover, Germany

ARBEITSGEMEINSCHAFT FÜR EVANG. FRAUEN- UND MÄDCHENBIBEL- KREISE

Brandt, Frau Elisabeth, Baumstr. 23,
Bad Salzungen, Germany

BURCKHARDTHAUS-VERBAND

Pfeiffer, Pastor, Gelnhausen, Kurhessen,
Germany

VERBAND EVANGELISCHER KIRCHEN- CHÖRE DEUTSCHLANDS

Haufe, Kirchenmusikdirektor Armin, Wil-
liam-Zipperer-Str. 138, Leipzig W 35,
Germany

GEMEINSCHAFTSWERK DER EVANG. PRESSE

Langenfaß, Kirchenrat D., Karlstr. 20,
München 2, Germany

EVANGELISCHER PRESSEVERBAND FÜR DEUTSCHLAND

Schwarz, Oberkonsistorialrat a. D., Ja-
kobikirchhof, Göttingen, Germany

VERBAND DER EVANG. PFARR- VEREINE

Schimmelpfeng, Dekan Dr., Treysa, Hes-
sen, Germany

VERBAND EVANG. THEOLOGINNEN DEUTSCHLANDS

Weigle, Vikarin Maria, Stein b. Nürnberg,
Germany

EVANGELISCHE DEUTSCHE BAHN- HOFSMISSION

Alvensleben, Frau von, Wedekindstr. 26,
Hannover, Germany

B. Theological Faculties and Professors

AUGUSTANA-HOCHSCHULE

Wittenberg, Professor Martin, Wiesen-
straße 12, Neuendettelsau, Germany

EVANGELISCHE AKADEMIE BADEN

Schomerus, Pastor Hans

THEOLOGISCHE FAKULTÄT DER HUM- BOLDT-UNIVERSITÄT BERLIN

Vertreter der Fakultät

Vogel, Prof. D. H., Jebenstr. 3, Berlin-
Charlottenburg, Germany

KIRCHLICHE HOCHSCHULE BERLIN

Vertreter der Fakultät

Schmidt, Professor Dr. Martin, Busch-
grabenweg 7, Berlin-Zehlendorf, Ger-
many

Weitere offizielle Besucher

Fischer, Professor Dr. Martin, Heimat 26,
Berlin-Zehlendorf, Germany

Knak, Professor D. Siegfried, Augusta-
straße 24, Berlin-Lichterfelde, Germany

KIRCHLICHE HOCHSCHULE BETHEL BEI BIELEFELD

Vertreter der Fakultät

Girgensohn, Professor D. Dr. Herbert,
Bethel bei Bielefeld, Germany

Weitere offizielle Besucher

Frey, Magister Hellmuth, Friedhofsweg 54,
Bethel bei Bielefeld, Germany

THEOLOGISCHE FAKULTÄT DER UNIVERSITÄT ERLANGEN

Offizielle Besucher

Althaus, Prof. D. Paul, Atzelberger Steige,
Erlangen, Germany

Liermann, Dr. jur. Hans, Löwenichstr. 21,
Erlangen, Germany

Maurer, Prof. D. W., Luitpoldstr. 13, Er-
langen, Germany

Stählin, Prof. D. Dr. G., Rathberger
Straße 28, Erlangen, Germany

Steinwand, Prof. D. E., Ebradstr. 13, Er-
langen, Germany

THEOLOGISCHE FAKULTÄT DER UNIVERSITÄT FREIBURG

Hof, Kreisdekan Prof. D. Otto, Dreisam-
straße 5, Freiburg, Germany

THEOLOGISCHE FAKULTÄT DER GEORG-AUGUST-UNIVERSITÄT GÖTTINGEN

Vertreter der Fakultät

Dörries, Prof. Dr. Hermann, Brüder-
Grimm-Allee, Göttingen, Germany

THEOLOGISCHE FAKULTÄT DER UNIVERSITÄT GREIFSWALD

Offizielle Besucher

Fascher, Prof. Erich, Käthe-Kolwitz-
Straße 10, Greifswald, Germany

Jepsen, Prof. D.

KIRCHLICHE HOCHSCHULE HAMBURG

Offizielle Besucher

Echternach, Prof. Lic. habil. Dr., Park-
allee 49, Hamburg 13, Germany

Freytag, Prof. D. Dr., Walter, Feldbrun-
nenstraße 29, Hamburg 13, Germany

Schmidt, Prof. D. Kurt, Alsterdorfer
Straße 440, Hamburg 39, Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT HALLE-WITTENBERG**

Vertreter der Fakultät

Lehmann, Prof. Dr. Arno, Senefelderstr. 3,
Halle/Saale, Germany

Weitere offizielle Besucher

Aland, Prof. D. Kurt, Marsstr. 9, Halle,
Germany

Delling, Prof. Lic. Gerhard, Fischer-von-
Erlach-Straße 45, Halle/Saale, Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT HEIDELBERG**

Offizielle Besucher

Brunner, Prof. D. Peter, Hauptstr. 242,
Heidelberg, Germany

Hahn, Prof. D. Dr. Wilhelm, Kapellen-
weg 8, Heidelberg, Germany

Krimm, Dr. Herbert, Diemershaldenstr. 45,
Stuttgart, Germany

Meyer, Prof. Dr. Heinrich, Kleinschmidt-
straße 15, Heidelberg, Germany

Schlink, Prof. D. Dr., Eckenerstr. 1, Hei-
delberg, Germany

**THEOLOGISCHE FAKULTÄT DER
FRIEDRICH-SCHILLER-UNIVERSITÄT
JENA**

Offizielle Besucher

Preisner, Prof. Dr. Herbert, Forstweg 1,
Jena, Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT KIEL**

Offizielle Besucher

Meinholt, Prof. Dr., Esmarchstr. 66, Kiel,
Germany

Redecker, Prof. Martin, Kiel Universität,
Kiel, Germany

Rendtorff, Prof. Dr. Heinrich, Hansa-
straße 103, Kiel, Germany

Schneider, Prof. D. Dr., Preetz/Holstein,
Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT LEIPZIG**

Vertreter der Fakultät

Oepke, Prof. Dr. Albrecht, Karl-Schurz-
Straße 14/II, Leipzig, Germany

Weitere offizielle Besucher

Lau, Prof. Lic. Christian, Mittelstr. 8,
Markkleeberg, Leipzig, Germany

Leipoldt, Prof. D. Dr.

Sommerlath, Prof. D. Ernst, Markklee-
berg b. Leipzig, Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT MÜNSTER**

Vertreter der Fakultät

Schumann, Prof. Dr., Evang. Forschungs-
akademie, Haus Hemer, Kr. Iserlohn,
Westfalen, Germany

Weitere offizielle Besucher

Janssen, Prof. Lic. Karl, Heerderstr. 6,
Münster, Westfalen, Germany

Rengstorff, Prof. D. Karl Heinrich, Mel-
cherstraße 2, Münster, Westfalen, Ger-
many

Schreiner, Prof. D. Dr. Helmuth, Wichern-
straße 4, Münster, Germany

**THEOLOGISCHE HOCHSCHULE OBER-
URSEL**

Oesch, D. D. Pastor W., Oberursel, Tau-
nus, Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT ROSTOCK**

Vertreter der Fakultät

Weiß, Prof. Dr. Konrad

Weitere offizielle Besucher

Doerne, Prof. D. Dr. Martin, Parkstr. 30,
Rostock, Mecklenburg, Germany

**THEOLOGISCHE FAKULTÄT DER
UNIVERSITÄT TÜBINGEN**

Vertreter der Fakultät

Köberle, Prof. D. Adolf, Nägelestr. 19,
Tübingen, Germany

Weitere offizielle Besucher

Schrey, Prof. D. Heinz-Horst, Goethe-
straße 20, Tübingen, Germany

Thielicke, Prof. D. Dr., Gartenstr., Tübin-
gen, Germany

**KIRCHLICHE HOCHSCHULE WUPPER-
TAL-BARMEN**

Vertreter der Fakultät

Lang, Dozent Prof. Dr.

